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THE

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## AMERICAN BAPTIST MISSIONARY UNION.

### NINGPO.

#### LETTER OF DR. MACGOWAN.

##### Mission lot—Terms of tenure.

Our readers will find other notices of Mr. Goddard's accession to the Ningpo station at page 426 of the last volume. The following communication is under date of June 1.

The accession of br. Goddard to our mission has rendered it necessary for us to proceed to the erection of a new house without delay. Missionaries arriving in full vigor from their native clime may "rough it" a season or two in a Chinese dwelling, should a suitable location be found; but a family enfeebled by long residence and hard labor in an enervating climate could not endure such exposure, without serious if not irreparable injury. The emergency of the case will doubtless justify us in anticipating the sanction of the Board. The lot is 136 ft. by 90 ft., having the river on one side and the city wall on the other, within a stone's throw of the Salt Gate. The ground was formed many years ago, when all the city canals were deepened; the mud from which made a strip of land five or six times larger than what we purchased. It became the property of the

officers who superintended the work. Attempts have been made by others to procure the ground, as it is by far the most eligible for a residence, whether consular, mercantile or missionary, on the whole plain; but the uncertain tenure by which it was then held, formed one of the obstacles to a purchase. Two years ago the owner, now retired from office, had the ground formally secured to him at the Chekien's office in a legal document now in the possession of the mission.

One unaccustomed to the process can hardly imagine the difficulties of striking a bargain with one of these people. The price demanded was four hundred and fifty thousand copper coin, called "cash" by foreigners. We offered three hundred and fifty thousand. No small ingenuity was displayed by the ex-mandarin in endeavoring to make us rise a little as he fell. The exalted opinions they had of our wisdom and goodness would have been highly gratifying if true, but could not make us bid more. After many messages to and fro, and repeated conferences either with the owner or mediators of his selection, in

which a great many teacups were emptied, we brought his terms within ten thousand of our offer, which we decided to accept. The next point in debate was the value of our dollars, for which we were finally allowed one thousand four hundred and eighty "cash" each—making the ground cost about two hundred and forty-four dollars. It is not an absolute purchase, for in theory the whole country belongs to His Imperial Majesty, Yau Kwang; our treaty with China allows of leases only. We hold the lot for — hundred years, subject to a rent of ten thousand cash every century following. Before paying the money, it was agreed that we should first fill in several pits adjoining, under the city wall,—receptacles of the most offensive nuisances—as it was uncertain whether the neighbors, much of whose property was thus invested, would allow such a procedure, but without which no house near by could be inhabited. No opposition was offered, that we knew of; indeed we afterwards heard that, through the representations of parties interested, it was regarded as a "work of merit," undertaken by the mission for the public good. Soon after the payment of the money, we were obliged to discuss the claims of the "middle man" for a fee. There is scarcely a contract made here, from the smallest job up to a marriage, without a mediator. We were careful to make our bargain with the owner, but when the paper came to be signed, a kinsman stepped up and "struck his flowery character" also; that is, affixed his signature. By arguing that this is not the custom of our country, we shall succeed at least in reducing the fee about ten dollars, or one half. More favorable terms could not be procured were we natives of the place.

#### Map of Ningpo.

The accompanying diagram of Ningpo has been traced by my teacher from a History of Ningpo, and will serve to give an idea of the relative position of points most interesting to our friends.

All the canals and many of the bridges

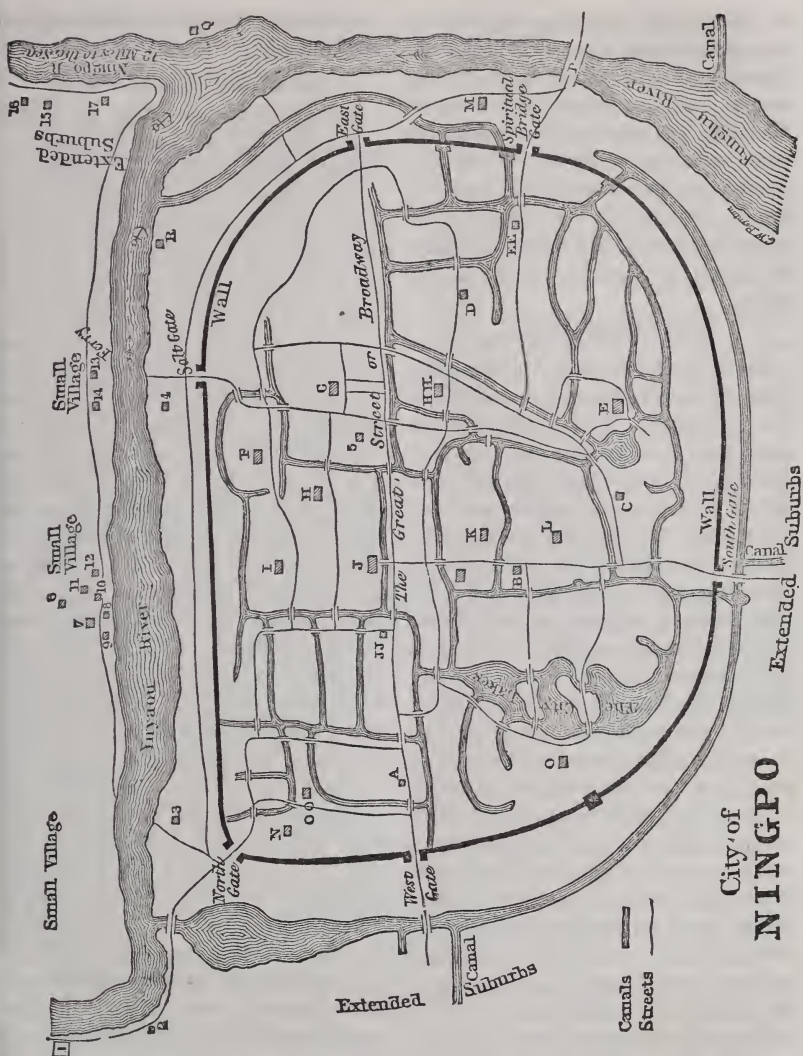
and several of the principal streets in Ningpo are represented, the latter by short perpendicular marks. But very few of its numerous temples are indicated. The figures indicate the principal points.

Medical operations; their aid to evangelical.

At the last annual meeting of the Medical Missionary Society, two hundred dollars were appropriated for my professional expenses at this place. In the present state of that excellent institution, a larger sum could not have been expected; but it falls so far short of the necessities of the case that I cannot refrain making a request for medicines from those who can aid in this manner. Besides the above, a few small fees are received in the course of a year from foreigners, which aid in defraying hospital and other outlays, so that the *medical* operations of the mission occasion no expense to the Board; on the contrary, they are a saving.

Daily experience serves to demonstrate the utility of uniting efforts for the alleviation of bodily suffering, with those for evangelizing pagans. Foreigners are not *hated* here as in some parts of China; but they are feared, and their best intentions regarded with cold suspicion. Humiliated by the war, and deeply injured in health, morals and purse by opium, they are naturally slow to perceive or acknowledge any superior excellency in the religion of the authors of their calamities; and there are but few who would not rejoice to see us all deported. This state of things renders it incumbent on Christians to embrace every opportunity to disabuse their minds, and not only to inform them by books and orally, that the gospel is opposed to violence and intemperance, and their causes, but to show them the loveliness and benevolence of the religion of Jesus by ministering to the relief of their pains and sorrows; and then Christianity will contrast so strongly with the hard-hearted selfishness of all around them, that their prejudice must gradually yield, and their minds be better prepared than at present





1. Cemetery of the Mission. 2. E. C. Lord's house.
3. Dr. Macgowan's house. 4. J. Goldard's house.
- Between these two houses is a flagged pathway, having the river on one side and the wall on the other; distance about half a mile.
5. English Episcopal Mission House;—a Chinese house remodelled; it does not answer for a summer residence because it is within the city.
6. British Consulate. 7. Consular Clerk's house.
8. Miss Aldersey's Girls' boarding school.
9. Mr. Goldard's present residence; a Chinese house formerly occupied by Dr. Macgowan.
10. Presbyterian Mission Boys' boarding school.
11. Interpreter of the Consulate.
12. Presbyterian Mission Press. It includes a Girls' boarding school; formerly an ancestral temple.
- 13 and 14. A new mission compound;—Presb.
- 15 and 16. Messrs. Hudson and Jarrom, Eng. Gen. Baptists.
17. Establishment of the only foreign merchant at Ningpo.

A. Chapel, school house and hospital of the A. B. M. Union, in the only thoroughfare extending from gate to gate.—Chinese places, fitted up.

B. Chapel of the Pres. Miss.—Chinese, fitted up.

C. Chapel and school room of the Church Missionary Society.—erecing.

D. Chapel of the Eng. Gen. Baptist Mission—a Chinese house.

E. E. Roman Catholic establishment, including chapel, residence, et cet., all new and substantial.

F. The pagoda. F. Mansion and office of the prefect.

G. Mansion and office of district magistrate.

H. District Confucian temple.

I. II. Temples of the tutelary gods.

J. Mansion and office of the Intendant of Circuit.

K. Central Watch tower. J. J. Examination Hall.

L. Office of the commander-in-chief. The first Baptist chapel was near this place.

M. Department of Confucian temple.

N. Great Taist temple. O. Mohammedan mosque.

O. O. Foundling asylum. P. Floating bridge, of boats.

Q. Custom House. R. Navy Yard.

Canals  
Streets

City of  
**NINGPO**

to forsake the sensuous religions of their fathers for a spiritual one from abroad, a religion at war with all their natural feelings, manners and customs. Medical missionary operations certainly speak with an eloquence which can hardly be misunderstood nor easily resisted. The mention of a few quite recent occurrences will serve to illustrate the nature of medical practice at this place.

#### Cases of medical practice.

My attention was called a short time since to a poor stranger exposed in a rice field to die. A bundle of straw was interposed between him and the wet ground, and a mat alone screened him partially from the rain which had been falling since his exposure two days before. The third night was fast approaching, with every indication of a violent storm; the poor man was delirious and seemed in the agonies of death; yet had his condition been known to every inhabitant of the city, it is safe to affirm that not one would have opened his door to receive him; indeed public opinion sanctioned his being thrust out of his lodgings, because he had a fever. With no small difficulty the neighbors were hired to assist in his removal to my house. The shelter was given with a view merely to afford the poor man a place where he might breathe his last with less apparent distress than on the wet ground; but as he seemed to rally under the little attentions he received, hopes of his possible recovery were soon entertained. Yesterday he left for his native city, quite restored to health; though he needed assistance to defray his expenses home. How far the instruction communicated may be useful to his soul, we may never know, but the opportunity was embraced to lay before him the plan of salvation.

More recently the Rev. Mr. Russell of the Episcopal Mission met with a villager who had been exposed in like manner in the street for several days; he had him conveyed to my hospital, where he died on the fourth day after his reception, of

typhus fever. In such cases the expense of interment falls on us.

#### Cure of opium smokers—Suicides.

The treatment adopted for the cure of opium smokers continues to prove successful. It is no longer an experiment; yet so hopeless is the state of this large class considered, that there are very few foreigners, out of Ningpo, who conceive the reformation of a single victim of the drug as at all possible. I had the pleasure about a month since, to see a man present himself from a distant city, who had been under treatment about nine months ago. The change in his appearance afforded ample evidence that he was no longer in the habit of using the deadly drug. His emaciated frame had been restored to its natural proportions, and he was once more a man. Three of his neighbors accompanied him, who were desirous of being delivered from the same bondage. I readily undertook the care of two of the number; but hesitated about the third, an aged woman, who I feared might sink under the trial. For many years the subject of excruciating pains, probably a violent form of rheumatism, she sought relief, when every other method failed, in the fumes of opium. Her son, being a besotted victim of this vice, encouraged her to continue the use of the pipe. She would now prefer the pains of rheumatism to the stupefying effects of the anodyne. Bound fast in the coils of the habit, she had despaired of any remedy, until she saw the change effected in the neighbor above mentioned. Under the firm conviction that relief could be obtained at Ningpo, she set out on a long journey for that purpose, but not alone; her son and her nephew joined company, resolved to seek a cure also. They all delivered up their pipes to me, and promised to endure patiently all the pains incident to the disuse of the accustomed stimulant. The old woman suffered less agony than her son, and I was glad to see that the change did not bring back her former pains. She was cured in about ten days; the two young men required twice that

period. All three lately returned home, well supplied with tracts, and with a general idea of the great truths of the gospel.

The stomach pump continues to be in frequent requisition for suicides. Last Sabbath afternoon I was prevailed on to make a fatiguing journey of about thirty miles in a sedan chair, to use the instrument on a silversmith, who, failing in business, took a poisonous dose of opium. As I expected, the man was dead; but such are their opinions of the pump that I was desired to try it on the corpse. It is very often the case that I am not sent for until life is extinct. This happened also in a case previous to this. An enraged father sent his son to the police office to receive eighty blows for unfilial conduct. The latter took his revenge by self-destruction, depriving the parent of all hope of having any to sacrifice to his *manes*. When I am called to the relief of suicides, a crowd is always at hand, who listen with more than ordinary attention to the addresses then made to them. Amongst the patients now under treatment, is a woman who in a fit of insanity attempted to cut off her hand with a hatchet, and so far succeeded as to render it nearly useless for life. Her husband has been regular in attendance at our chapel, ever since he applied for assistance.

#### Religious prospects of the mission.

To recur to that part of our labor to which the above is subordinate and auxiliary,—the religious prospects of the mission are encouraging. An aged and very respectable man, a former patient, named Choo, has been baptized. On account of a chronic disease, he had become an opium smoker, but was delivered from that habit above two years ago, and has ever since been a constant attendant at the bible class; all the members of which commit selected portions of scripture to memory every week. For the past year he has been frequently applying for baptism, but his conceptions of the gospel seemed so obscure, as to call for some delay in granting the

request. He has a large family, to whom he strives to explain the religion he professes to love. Though he meets with no opposition, he does not seem to anticipate much success. Being too old to labor, his children support him comfortably. There are other members of the bible class who we hope are not indifferent students to the word of God.

#### Bible and tract distribution---An old usage.

The recent appropriation of the American Tract Society for this station was much needed. Could a like amount be spared for tract distribution every year, one of the most powerful engines of the missionary arsenal would never slacken fire. We are not the only tract distributors in China, nor are Christian tract societies the sole publishers of religious tracts for gratuitous distribution. The sects of Budha, of Reason, and of Confucius, have long known the utility of this mode of disseminating their doctrines, and are frequently practising it. A sufficient evidence this of the importance of this part of our work.

Although the present state of the work of revising the sacred scriptures is not so far advanced as to make extensive circulation of the bible desirable, yet we can employ advantageously more funds in this way than the American and Foreign Bible Society have been able to appropriate.

#### Domestic and foreign missions—Point of confluence.

Several years ago the writer pointed to the Pacific coast of the United States as the line where missions to the extreme east and the farthest west would unite, and foreign and domestic missions embrace each other. The emigration has now commenced to California, and there between two hundred and fifty and three hundred Chinese will soon join in the general scramble for the human loadstone: and, as if Satan had not enough in hand in that quarter just now, a Jesuit accompanies these Chinese; so that at the end of their long voyage these adventurers are likely to arrive accomplished papists. The Jesuits are in



earnest for the conversion of heretics and idolaters; and to men who are in earnest few things are impossible, and the limits to their success cannot be small.

#### JOURNAL OF MR. LORD.

##### Concert in prayer—Christian union.

Jan. 1, 1849.—This day has been observed by all the Protestant missionaries at Ningpo as a day of fasting and prayer, according to the usual custom. In the morning we assembled at the house of the Rev. Mr. Way of the Presbyterian Mission, where service was conducted by the Rev. Mr. Jarrom of the English General Baptist Mission and the Rev. Mr. Cobbold of the English Church Mission. The remarks of these brethren accompanied with prayer by several others, afforded a solemn and interesting exercise. In the afternoon the usual monthly concert was held. It is an item of interest which, if you have not already been informed, you will be gratified to learn, that this monthly concert is one in which we all unite, though belonging to different sects and different countries. I am no *Unionist* in the technical sense of that word, but I love Christian union. And if there is any prayer which I can offer with a fervent heart, it is that of our Saviour, "*That they all may be one.*"

April 1.—Lord's day. Attendance at the chapel small, though the weather pleasant. Our monthly concert was held this afternoon. Two Chinese were present besides the native assistant; one an old man who has long been knocking at the door of the church.

2.—Time much interrupted to-day by calls from some Chinese this morning, and the occurrence of the Union monthly concert this afternoon. One of the Chinese who called this morning, was one of two who have been very urgent for baptism ever since my arrival. Both of them have shown very clearly that their hearts are not yet right in the sight of God.

7.—Returned last evening from a short excursion into the country, accompanied by my family and br. M'Cartee of the

Presbyterian Mission. The place we visited is called "The Lakes." It is a pleasant place at this season of the year, when the water is high and pure, (for in the dry season it is only a marsh,) and when the hills which surround the waters are covered with verdure and flowers. We visited a number of villages, and talked and gave books to the people.

8.—Lord's day. The communion season of our little church occurred this afternoon. The interest of the occasion was increased by the presence of brother and sister Goddard. I sympathize with them deeply in the sacrifice which they must have made in leaving the field where they had so long labored, and the dear disciples whom they had been instrumental in guiding to the Saviour. The heart of the pastor must have ached to leave his little flock, had there been another to take his place; but to leave them shepherdless, his heart must have ached with a deeper anguish. How much soever we needed brother Goddard here, had his health and that of his family permitted him to return to Bangkok, I could not have had the heart to say Stay with us. But as it did not seem safe for him to remain longer at Bangkok, I rejoice that his footsteps have been directed hither. May he and his dear companion long be spared to share with us our joys and sorrows, and with us labor for the welfare of this perishing people.

##### Gross in heart and dull of hearing.

15.—There came to the chapel this morning a very old man, whom I recollect having seen there once or twice about a year before. He said that he had heard the gong, and came to see what we were doing. His eyes were very dim, and his ears dull. He came feeling his way along towards the desk, saying he wanted to see who were there. He was requested to sit down and be quiet, but nothing would satisfy him till he came near enough to discern me, and then, like a true Chinaman, he commenced speculating about my raiment, food, drink, &c.; but not a thought about

his soul, though he was told that that was the great business which concerned us, and which ought to concern him.

19.—There were two new attendants at my bible exercise to-day. One of them has frequently attended our chapel, and seems inquiring after the truth; the other was a friend of his, who has been a zealous Buddhist. But their first may also be their last attendance. They will not be likely to attend often, unless constrained by the Holy Spirit, seeing that we have nothing more enticing to offer them than the cross of Christ. This has never had much attraction for the unrenewed heart.

May 2.—Invited to-day the individual mentioned above. He lives near the chapel, and keeps a shop for selling various kinds of second-hand articles. He appears to be a sedate and candid man. I can but hope that he is feeling after the truth. O thou Spirit of truth, pour light upon his dark mind! Lead him to that Rock which is higher than he. His Buddhist friend was present, and a few others. One, an old lady, understanding that we preached a God different from that of the Buddhists, remarked, (probably out of regard to me, for she herself was doubtless a Buddhist,) that we ought to worship Yuh-wang-ta-Te, the chief god of the Tautists. I told her that the God we preached, and whom only we should worship, was greater than Yuh-wang-ta-Te. But this was something which she could hardly comprehend. This people have not the knowledge of God. If they have ever possessed this knowledge, it is far from them now. Here, as elsewhere, "the heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge." "But the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should hear with their ears, and understand with their heart." But we trust that the day will come when the darkness which covers the earth and the gross darkness

which covers this people, will be scattered. O blessed Saviour, hasten the coming of that day. Our waiting eyes are unto thee.

Candidates for baptism--The "widows' plea" for Africa.

5.—A meeting of the church was held this afternoon, for the purpose of examining for admission an old man, whose name was Choo. He has long been wishing for baptism. He was formerly an opium smoker. Nearly two years ago he came to Dr. Macgowan to be cured of this habit. In this way he was drawn under the influence of the gospel, and was finally led to express a hope that he had passed from death unto life. The church voted to receive him after being baptized.

I have been much interested for a few days past in the perusal of magazines and other papers, received, I suppose, from the Mission Rooms; and I have been deeply affected in looking over the statements in regard to our station in Africa. Especially was I affected in reading the "Widows' plea" for the Bassa mission. Can it be, that there is no one to go and enter into the labors of the beloved Crocker and Clarke? Is there no eloquence in their dying appeals, now reiterated by their bereaved widows, to awake an interest in this dismantled mission? My brethren in the ministry at home, I ask you in the name of our Saviour, shall this mission longer stretch forth her hands in vain? If there is no one in America who dares commit himself to the toils and dangers of preaching the gospel to the heathen in Africa, I would entreat the committee to commission some one of those who are already embarked in these toils and dangers in other lands, to go to that destitute station. Let it not be abandoned. There are those who are *not afraid* to go to Africa.

13.—Administered to-day the ordinance of baptism to the candidate above mentioned. There were a number present both of Chinese and foreigners. We had a short service at the water-side,

mostly in Chinese. Thus God has added another to our little flock, over whom it is made our duty to watch and pray. But our watching and praying can not ensure him safety. O may the good Shepherd guard him from every harm, and gather him at last into his fold above.

Anniversary prayer-meeting.

15.—We observed this day as one of prayer and religious exercises in concert with our brethren in other places, it being the anniversary of the Missionary Union. In the former part of the day we met with the native members of the church, and in the after part by ourselves. We found it good, I trust, to lift up our hearts to the Hearer of prayer for his blessing to rest upon our assembling brethren. Their work is one of great responsibility. They have our sympathy and our prayers.

The church.—Monthly contributions.

June 3.—Our little church celebrated to-day the ordinance of the Lord's Supper. God has been very good to us. When it was organized, there were but four to put our names to the covenant. Now there are eight, two Chinese with br. and sr. Goddard having joined us.

22.—We have increased the number of our services at the chapel. In addition to the two which we have been accustomed to hold on Lord's day, we now have one every afternoon during the week, each missionary conducting two of them, aided by the native assistant. The average attendance of Chinese, now that the novelty is abated, is about forty, with one or two females. You will be glad to learn that our little church is making an effort to support this native assistant by its monthly concert contributions; his salary is eighty-four dollars a year; and I think we shall be able to do it without much difficulty.

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MAULMAIN BURMAN MISSION.

JOURNAL OF MR. MASON.

[Continued from page 48.]

April 8, '49.—In my morning excursion

I met with a Siamese priest, to whom the gospel appeared new. He understood Burman imperfectly, but I endeavored to make him understand through it the way of salvation. A Burman with whom I conversed, said he thought Boodhism superior to Christianity because it was accompanied with worldly advantages as well as spiritual ones; and a priest that I next addressed, preferred Boodhism to Christianity on account of the humanity to animals which it encouraged.

In my evening walk I met with a man from a distant village, who said there was a bound volume of Christian books in his village, which many of the people read; and he manifested much pleasure when I consented to give him another for himself, and promised to read it. To a priest who said "I am *seeking* the law," I gave the last volume of bound tracts I had. He read and conversed intelligently and with candor, and at parting said, "You are not a Portuguese?" meaning a Catholic. "No," I replied. "Ah! no, you are English; good," he added, and walked away.

Gain for godliness.

29.—Most of my time for preaching this evening was spent with a cavilling Burman that I met in the street, who was determined, he said, not to receive a religion which did not promise its followers nigan, nor to believe that any being was God that had not taken nigan. "The happiness of your heaven," he called out as he went away, "is inferior to the happiness of nigan, and the glory of your God is not equal to mine if he be not now in nigan, and I will have nothing to do with a law that does not reward those who observe it, with nigan."

The next person I addressed was the antipodes of this man in his behavior. He was as civil and candid as I could wish him; and he seemed on inquiry to be from one of the Tavoy villages near the sea.

While conversing with him, a man stopped and listened who, I found, was



an inhabitant of Amherst. He manifestly knew much of Christianity, and apparently approved of it.

Crude conceptions of Christianity still prevalent; the cause.

May 20.—For the last two Sabbaths I have preached in the afternoon at the Burmese chapel for Dr. Judson; and he requested me to do so again for him to-day; but I declined, on the ground that I could do more good by going out to preach to those who will not enter a house of worship. Although much preaching has been done by both missionaries and native preachers, yet the ideas that prevail in relation to the Christian system are exceedingly vague and erroneous. I had more than one illustration of this point to-day. While conversing in a house where there was a large company, I heard a man behind me ask another, who seemed to be more knowing than the rest, "Who was Jesus Christ?" To which the ready reply was, "He was a man that the eternal God created to go and preach the law." This reply shows how the previous ideas of the people modify every thing they hear of Christianity. Gaudama's mission was emphatically one of preaching the law; and however the matter may have been stated to this individual, the idea of Jesus Christ, in his mind, was that of a person as nearly like Gaudama as possible.

Another man asked me with much apparent sincerity, "Why did Jesus Christ suffer death on the cross?" Now, wherever that man had learned that Jesus Christ died on the cross, he had no doubt heard in the same connection that he died for the sins of men; but this latter idea he had not retained. Although it is an idea brought more constantly before the people than any other, both in preaching and in books, yet of all it is the last retained. The true source of the difficulty is the same as with the Jews, when Christ said to them, "Ye will not come to me." The people do not understand Christianity because they have no will to understand it.

Sight-seeing—Fruitfulness of pretexts for self-gratification.

"Are you not going to see the priest blown up to-day?" called out to me a respectable Burman, as I was passing his house, in a playful tone. I stepped in and inquired the profit in going. "None at all," he replied, "there is no moral advantage to be attained by the sight; but I am going because every body goes." I am often amused to see the different positions which different persons take to sustain themselves in the same practice, when not quite consonant to their own ideas of propriety. I found another man going to the fête, and he defended the propriety of going by saying, "Many teachers say there is good to be obtained by going to see the amusements at the burning of a priest; because we are thus admonished of the universality of death. Ah! the scene says to us, even priests die; there is no exemption from the law of death; and we must die too!" I endeavored to point him to the land where "there is no more death," the contemplation of which he acknowledged to be more profitable than going to scenes of amusement.

The truth spreading.

May 27.—I spent two or three hours this morning on a native wharf, where boats are often going and coming from the villages. When I come, I often engage the people's attention by asking them to read a tract themselves, and then, as they go along, I throw in a word of exhortation or explanation as the case may require. This morning a man read a tract through in the hearing of several others, interspersed with occasional remarks from myself. A man from one of the villages on Balu island said, "Ah! Jesus Christ has been at my village." I asked, Do the people believe? "Why, some," he replied, "appear a little as if they believed; but the unbelievers are most numerous." Another man from a village in the northern section of the province, said, "We have the books where I live, and the people read and think about them." There is no resist-

ing the impression that the truth is exerting a wide-spread influence on the Burman population. I gave away three bound volumes of tracts to-day, and all to non-residents of the city.

"Ye will not come to me."

June 3.—Clouds seemed to hang over my path to-day which way soever I turned. In the first house I entered was an old man, not far from the grave, but as bitterly opposed to the gospel as a demon. "I do not like Jesus Christ," he repeatedly said with great emphasis, "I do not like Jesus Christ. I do not wish to listen. I will not listen." When I turned away from him, I next met with a man who, I found on inquiry, had heard the gospel from the first settlement of Maulmain. He was civil; said Christianity is true, but that he would not give up his own religion and that of his ancestors. After leaving this man, I went into a sandal maker's shop. Here the owner of the shop said he felt confident that he should be a gentleman in the next state, because he gave away much money in this. "Our books state," he remarked, "if a man gives away much money in the present existence for religious offerings, he will be a gentleman in the next state of existence." In further conversation he declared that he would not go to the heaven of the Christian if he could; that he did not like our spiritual happiness. "I like the state of things in this world," he continued; "I like to have a wife and children notwithstanding the troubles connected therewith; and if we do die, we shall live again."

"The heaven and earth book."

I next entered a house where I saw a man reading from a palm-leaf book a dissertation on fate. He stopped, took one of my books, and read the Catechism through. During the reading some little girls passing by stopped to listen; when one of them said to the other, "It is the this world heaven and earth book;" the name which the natives usually give the Catechism from its opening sentence.

They were evidently well acquainted

with the tract, and had probably been in some of the mission schools. There were several men present, and all took part in the conversation. They were quite candid, and admitted the force of those points in which the superiority of the Christian system stands out in bold relief above Buddhism even in the eyes of a heathen. Salvation from all past sins was an idea which seemed to take hold of their minds above all others.

In the last house which I entered, I found a woman who seemed to listen with much interest, and expressed a wish to hear more. On my way home I met a man that I had visited at Obo. I was passing him unnoticed, when he stopped me and said, "Teacher, I am still considering; Christianity is very good."

"Despised and rejected;" the servant as his Lord.

17.—In the first house I entered to-day, I found a man who knew just enough of Christianity to hate it, and who seemed resolute in his determination to know no more. I endeavored to ascertain if he had any special reason for his hatred, but failed to elicit any. "I have heard," he said; and when I endeavored to offer him an opportunity to hear more he continued, "I wont listen, I wont listen."

I had a more favorable reception at the next house I visited, and some of the neighbors came in and listened attentively, and asked for books.

Observing a company of fishermen on the bank of the river preparing to go out to their work, I went down and spent an hour in the midst of them. At first they assailed me with every kind of ridicule, half a dozen men talking at once. One man said that to fight, get drunk, and commit all sorts of outrages, was Christianity. Another remarked, "I suppose when a man is immersed, he comes up out of the water able to see God, the viewless wind." A third replied, "No, that is not the way; they become intoxicated, and see God in a state of intoxication." I allowed the effervescence to blow off, throwing in an occasional word



only, and after they had quieted themselves down, I found several reasonable men among them; and I endeavored to set them right in matters which I saw they did not understand, and therefore ridiculed them. One man remarked, with much apparent sincerity, "Gaudama's religion I have rejected, I do not believe it; and I would receive the true one if I knew which it was. If I knew Christianity to be true, I would become a Christian."

"The poor have the gospel preached unto them."

July 15.—So I thought to myself, as I turned in this evening to a miserable looking tenement, where, on the broken verandah, I observed a woman roasting chestnuts, while one or two others were seated around eating them.

I took a seat in the circle and began to discourse to them of another and a happier state. They listened with more than usual interest. The story of eternal blessedness through grace, fell on their ears like music. Some of the neighbors gathered in, and three or four young men, who were kicking football close by, left their play and came to listen. One man inquired for a book; I asked, Will you read it? "Read it," he replied, "certainly I will. I read every book I meet with. I have a great taste for books." I reached him one and set him to reading portions that I selected, to the congregation, which now numbered a dozen persons or more, while I interspersed explanatory remarks. "Read again, brother!" said a woman who had been an attentive listener all the time, "I want to hear more." The reader had paused to ask, "*How* shall I pray that my sins may be forgiven me through Jesus Christ?" I spent about an hour with this interesting little company, when the shades of night gathering around me warned me away, and I left the house rejoicing in the work, in being an instrument through which "the poor have the gospel preached to them." The instrumentality is nothing, but it is God's appointment, and he has not appointed it in vain. He is working by it, and

"Who shall stay the work begun?  
Lord, go on, thy people pray thee,  
Till the glorious day is won,  
And the gospel  
Takes its circuit like the sun."

#### LETTER OF MR. STEVENS.

##### Burman Theological School.

The school for native assistants was reopened in July last and closed in October. The class consisted of four students, three of whom were from Burmah Proper, including the two from Rangoon who were members of the school the year preceding. The following particulars are from Mr. Stevens' report, dated Nov. 1.

The students have been employed wholly on the scriptures; in which they have twice gone through, in course, the Acts of the Apostles and the Epistle to the Romans, besides the daily repetitions at every recitation, the previous day's lesson being uniformly the first exercise and the advance the second. Every portion of these books has been particularly examined, and it has been the instructor's aim, not only to evolve the true sense of every part in its connections, but also to enforce the practical application of the truths learned; at the same time that free latitude has been given for the discussion of correlative topics as they were suggested in the recitation room. After this particular examination of the different parts of the books, the two more advanced pupils were required to write down for their own future use a synopsis of the whole.

The above exercises have occupied the forenoons of six days in the week. In the afternoons, Saturdays and Sundays excepted, the two books of Kings, the second of Chronicles, and the book of Daniel have engaged the attention of the class, and have been studied in the same manner as the New Testament books, with the exception that Chronicles was read in place of repeating the two books of Kings.

The school has been kept as last year, in one of the verandah rooms of the house built by Mr. Simons, which we are occupying in common with him.

The students have boarded about a mile and a half distant, at a house occupied by two native assistants and a school teacher, and have come regularly to their studies at 9 A. M., and after an intermission at one o'clock, have left again at four and a half P. M. Their deportment has been altogether satisfactory, and highly encouraging to the heart of their teacher until within a very few days of the close of the term, when, I am sorry to say, the most promising member of the class, both in respect of talents and attainments, was detected in *smoking opium*. He persists that it is the only time since his conversion, pleads indisposition as the reason, and seems to be deeply ashamed on account of his sin. But the future alone will prove the sincerity of his repentance.

Three only of the class have been maintained on the funds of the mission. They have been boarded at the above mentioned place at the lowest rate common in the town, namely three rupees each per month. The three also have each been allowed one suit of clothes, which have cost three and a half rupees each. Sundry other items of expense also will appear in the treasurer's account. The individual who has not been maintained at mission expense, is one of the last baptized here, who, being possessed of some property, has found a pleasure in studying at his own charges.

A comparison of the expenses of this school with those of the boarding establishments, both in the Burmese and the Karen missions, will doubtless produce the impression that this school is proportionally more expensive than others. But it should be borne in mind, that the pupils are *adults only*, with their habits of life formed; and especially, that the very smallness of their number puts a boarding establishment for them out of the question, and makes it necessary for them to board in private families. They have come from a distance, and are undoubtedly indigent, and the aim has been simply to make them *comfortable*, while pursuing their studies.

#### Publications—Religious meetings.

I need scarcely add, that during this term of three months and a half my time has not been wholly occupied in the labors above detailed; that in addition, besides the Herald, I have taken through the press about eighty pages 8vo. of Ancient History, and translated a considerable portion of a volume of Modern History, both of which are being prepared at the request, and at the expense, of the government. It has also been my privilege to preach once or twice every Sabbath at the Burmese chapel and at a school house, and to conduct an evening service at the former place on Monday evenings. The oversight of the preaching assistants also devolves on me, with whom I have a meeting twice a week for hearing an account of their daily labors, and for prayer.

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### ARRACAN.

#### LETTERS OF MR. INGALLS.

##### Conversion of Tha O, a preacher.

Oct. 23, '49.—After the lapse of several months, we have been permitted to welcome a new convert. His name is Tha O,\* a young man from Ramree, of some promise. He belongs to a large and respectable family, and is a preacher by profession. There is in Arracan, and I believe in Burmah, a class of men who get a livelihood by preaching at funerals. When a native dies, for several nights in succession all the neighborhood assemble at the house of the deceased, and remain till a late hour. At these assemblies it is customary to employ one from the class I have mentioned, to recite from the sacred books in a plaintive strain calculated to soothe or awaken the feelings of the afflicted; or perhaps to interest the assembly. The men who perform this duty, chant in a strain that is not unwelcome to a refined ear. Tha O is a master of this art, and has travelled over Arracan and drawn crowds of willing listeners.

Some months since, Tha O's ear

\* Pronounced Thah oo.

became enchained by the "gospel's joyful sound." For some two months past he has been a sincere inquirer, and came up from Ramree to become a full disciple. The last three weeks he has been daily in the zayat or with me, and received as much instruction as I have been able to communicate. He was baptized last Sabbath in the new chapel. A large assembly gave good attention to the discourse, and witnessed the solemn rite. He is now as happy a convert as I have witnessed, preaching boldly to all who call. "I have found at last the golden mine," is an oft-repeated expression and full of meaning. It afforded real pleasure to sit and hear him preach to-day to his countrymen, with that melodious chant now turned to strains of heavenly melody. This poor man is happier and richer than the California gold-digger with all his shining dust. I hope he is a chosen vessel, and that eventually he may become an able minister of the gospel. He has left a sick child at Ramree, and will in a day or two go home. I shall encourage him to return with it, and study the Scriptures.

#### Grounds of encouragement.

Others are listening. We are daily at the work of demolishing the false system that now enslaves these multitudes. Some of the first talented Burmans, though not yet publicly Christians, join us and deal heavy blows. One of these men, who spends much time with me, when I informed him that I contemplated a short return, said, "Teacher, stop one year longer; don't go yet." In fact he pressed me so hard that it has had much influence in my coming to the decision which I have communicated to you.

From Ramree we continue to have good news; also from the Kemees. The assistant mentioned in my last has gone to Cruda, and nine rupees and eight annas were paid in as the first donation to support him. Thus we have encouragement as well as trials. Boodhism must fall; though it stands strong, it *must* yield to the gospel.

#### The death and return of missionaries motives for reinforcement.

Of the afflictive event alluded to in the opening paragraph, the reader will find particulars in pp. seq. The necessity of the return of Mr. and Mrs. Burpè, missionaries of the Nova Scotia and New Brunswick Baptist Associations, is also an occasion of deep regret.

Nov. 20.—The loss of sister Moore is more felt from the fact that sister Burpè is now about to return with Mr. Burpè to America; he has a pulmonary affection, which was developed a short time after coming to Burmah. Sister Burpè has been of great help to the female members of the church. She has had a prayer-meeting with them on the Sabbath when here. They are now to be left lonely indeed. It is exceedingly hard to part with br. and sr. Burpè. They expect to leave this country in the return steamer for Calcutta about the 27th.

As you hear of the deaths in the field and witness the return of the sick, I pray God you may feel more and more the importance of sending reinforcements. The battle will not be gained without loss. You expect this; yea, many more are to fall on these pagan shores ere the Cross triumph. God may call some of your best pastors to this work. No church could refuse to part with its undershepherd for this object. It would be selfish to do so. Heaven parted with Jesus to become the Great Shepherd of the flock, and sent its hosts of joyous angels to announce the event to the world.

#### Order of men required.

If you have but a limited number to send to the heathen, they should be your strongest, best and most successful men. I have often felt pain and grief that you had not a better man in my place.

These Boodhists are untamed Scythians, a match for Roman Legions or the Imperial Guards of Napoleon. The terror of hell or the love of Calvary moves them not. At times, it is true, they seem to relent, and our hopes are



raised; but too soon we see them return with new zeal, to try our faith and tax our patience. We have assailed a world of hostile mind, and alas! how fruitless will be all our efforts if the God of mind does not reveal his arm of strength, and bring a new and beautiful world out of this chaos. And this he will do, and our labors shall not be in vain. He who could speak this material universe into existence, can and will renovate the world of fallen mind. Boodhism shall fall. Her proudest temples shall moulder to dust. Her countless priests, though they receive divine homage, shall come bending the knee to Christ, and her cavillers, myriads as they are, they too, shall soon sit at the feet of Him whom they now reject and despise, and shall gaze with wonder and love upon the Cross they have so long rejected. Though these times must come, many will have to leave loved America to fall on this hard contested field of opposition and death. Where are the men? When will they come? How long must the triumphal day be delayed? Spare, O God, the few in the field, and hasten thy chosen ones to meet the storm and do the work assigned, till thy kingdom is established!

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### TELOOGOOS.

LETTER OF MR. DAY.

The missionary well received.

Nov. 10.—Our progress in our missionary work, I trust, is onward, though not so rapidly, perhaps, as might be desired. Preaching and other direct efforts for the conversion of souls and the extension of God's saving truth, are well received, and we meet with kind and respectful treatment in our intercourse with the people.

The schools are doing well, as usual. I can see plainly a progress in the knowledge of the word of God, and of the doctrines of Christianity, by the dear children, now over two hundred and fifty, who are receiving daily Christian instruction, i. e., who are instructed, as

part of their daily lessons, in the scriptures, the catechism, &c.

#### A promising Sabbath school.

Two hundred of this number come regularly to what we call Sabbath school. At 7 o'clock, Sabbath morning, there we three missionaries labor two hours hard, as Sabbath school teachers. And O, if our brethren and sisters in the churches at home could just look in and see those bright eyes and cheerful faces, and hear those sweet glad voices repeating whole parables of Jesus and whole psalms of David and reading with intelligence about Abraham the friend of God and Joseph the temporal Saviour of Egypt,—hear those prompt intelligent answers, coming, many of them, from the heart as well as from the understanding, to questions about creation, man's sinful state, the vanity of idols, the one living and true God, Jesus the divine Lord and the Saviour of sinners;—I say, if our brethren and sisters could look in and see and hear these things as we do, and understand that all that is known by these children and youth and their (day school) teachers,—yes let me add, all that is known by the thousands of people in this region on these topics, has been derived through your Teloogoo mission, with very unimportant exceptions;—I feel sure that some would come forward to the Committee and say, Send me, others would cheerfully offer of their earthly property, and many would say of the act of the Missionary Union which secured and resumed the Teloogoo mission, "*That was as it should be—let no one retract from that step. It was of God, and He will bless.*"

#### Schools in request.

We might establish schools, in which our books should compose the chief part, and in many the whole of the studies, to any extent. Requests come from different quarters to set up a school in such and such a village. A few weeks ago three chief men, with some forty-four other individuals, united in requesting that we would establish a school in their

village. A school has been set up—more than forty children are now in attendance. On last Sabbath six of the youth came on foot to our mission chapel, a distance of three miles, having to ford a river on their way.

I have deemed it not best to attempt street preaching much, finding other duties so numerous. Conversations with individuals at the mission house and elsewhere, are frequent; many times they are exceedingly interesting, and I may say not a little encouraging. Truth is advancing here—there remains in my mind not a doubt of it. God before many years will demonstrate his power to save, and to break down the strong holds of the wicked one. Could my voice be heard in the churches, I would say, Come, brethren and sisters, enter with us into this work, and share with us and with our Lord the honors that will be gained when this people shall have submitted to Christ, and when we all shall sit down with the Great First Missionary on his throne in the heavens.

The following paragraphs, from a letter under date of Dec. 11, speak of a quickening of religious interest among the Mohammedan part of the population.

**Access to Mohanmedans—Call for Scriptures.**

A greater interest appears among the Mohammedans than I ever knew before. We went among the people the last day of the great Mohammedan feast, the Mohorum, the 26th of Nov., preached and talked from 11 A. M. till 6 P. M., and gave away one hundred and eighty portions of scripture, and two hundred and fifty tracts, one third of which perhaps was in the Hindustani language, the language of the Mohammedans all over India. This has seemed almost like a key to unlock the door that has been apparently fast closed against our access to this people. Many have come to the mission house since for Hindustani books, and seem quite intent on acquainting themselves with the Christian scriptures.

The little Hindustani school which we commenced some three months ago, is

increasing, and the pupils are learning to declare that Jesus Christ is the *Son of God*, the Saviour of sinners;—a sentiment which to the Mohanmedan is as abhorrent as the eating of kine flesh is to the brahmin. Your heart would have been deeply pained had you witnessed the hesitation and evasions of these dear youth and even small lads, in answering, at first, some of the simplest questions on what they had been reading in the gospels or other school book. We endeavored to be wise and harmless, and to lead gently those weak, fearful ones; and there is a great improvement. They are beginning to move on, if I may so say, boldly; the Lord, I trust, is beholding them with mercy and with purposes of good to their souls.

My fellow laborers are becoming deeply interested in the people—in their own missionary work—and our prospects are cheering.

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LETTER AND JOURNAL OF MR. JEWETT.

Climate of Nellore—A saddening contrast.

Nellore, Dec. 10, 1849.—It is nearly time for the rainy season to close; but it has not even commenced. We have been anticipating rain for two months—only occasional showers have fallen. It is now delightful weather—cool and clear. A little fire has been comfortable a few mornings. Every thing is green around us in the natural world. Where so much of divinity is manifested, one would think it almost impossible for heathenism to live. Yet Satan has built his very citadel here, and kept it in perfect peace for three thousand years! One can hardly think of the mass of human beings who have lived during this long period, and died in all the horrors of heathenism, without feeling a deep shade of melancholy settling upon his spirits. O, if the churches of Palestine and Asia Minor had held fast to their profession, and carried forward the work of missions so gloriously commenced,—how easily might their influence have spread eastward to the Euphra-

es and Tigris; and from thence to the Indus and over all India; and thus preoccupied the places now held fast by Mohammedianism and destroyed by Hinduism. There is no resting place for the reflective mind when pondering upon such subjects, till it fixes itself upon the purposes of Him who is enthroned over universal empire, fulfilling all his pleasure.

The following passages from Mr. Jewett's journal, illustrate his

*Modes of address to the people.*

Nov. 18, Sabbath.—Went into the highways to preach the gospel;—found a leper sitting by the wayside, begging. I turned aside and began to talk with her. Soon a crowd collected. I explained to the afflicted woman the cause of all her misery, and also the relief which the gospel of Jesus Christ affords *here*, and the ultimate deliverance which it promises to all who embrace it. I contrasted Christianity with Hinduism. "The one makes men holy, and consequently delivers from misery, by drying up its source,—and prepares us for the presence of a holy God with whom is fullness of joy. The very gods of the Hindus are unholy; Hinduism has never made any body holy." At this point I was disputed by the brahmins present. With a direct appeal to them in the presence of many who knew them well, I asked,—“Who among you have been made holy by your religion? Who is free from deceit, falsehood and licentiousness? Let him step forward from the crowd.” All were silenced at once, and prepared to listen to the gospel. It was a great pleasure to tell the poor leper, whose flesh from the crown of her head to the soles of her feet was literally consuming, that there is balm and a Physician for her.

20.—Had a long talk with an intelligent man, who wanted proof that Christianity is true. “We have proof,” said he, “that our sacred books are true.” I began; “It is impossible there should be more than one eternal God.” Admitted. “He is the creator of all men.”

“True,” he replied.—“As there is but one God, holding to all men the relation of creator, lawgiver and saviour, there can be but one true religion; that religion cannot be the Hindu—a religion of castes, admitting no proselytism. As it is impossible for it to spread beyond its present limits, it is not the religion for the whole world; and therefore it cannot spring from the true God. Further; it makes no body holy, but carries ignorance and misery wherever it goes. It feeds the pride of the priesthood, and allows them to trample the common people in the dust. It kills enterprise, and holds out no motives to industry. Christianity begins with the common people, and by providing an atoning sacrifice introduces pardon to the guilty and makes all kings and priests unto God. It is adapted to all men, and therefore must be the only true religion.” Having nothing more to urge in favor of his religion, he went away, promising to read our sacred books, which I gave him.

*Death of Mrs. Scudder of Madras.*

23.—Have just read of the death of Mrs. Dr. Scudder. She died suddenly at Madras, Nov. 19, after a life of about thirty years in India. She could speak the language well, and was an invaluable member of the Mission of the American Board. She lived to see two of her sons devote themselves to the work of foreign missions.

*Mohammedan feast—Encouragements.*

26.—This has been the great day of the Mohammedan feast. Br. Day and myself took a large number of books and stationed ourselves under a large tree, whence we removed to the choultry, a building erected for travellers, during the afternoon. We spent the day in preaching and distributing books. Many of the Mohammedans are intelligent, polite, well-dressed and good-looking people, of much lighter complexion than the Hindus. This may be a new era in the history of this mission. Henceforth the followers of the false prophet may receive the truth from us.



28.—Many Mohammedans have called upon us since the feast, for books. I have had the pleasure of setting before them that religion upon whose acceptance depends their eternal happiness. It is God's work, and I can well leave the results with him.

30.—Had conversation with a Mohammedan who often calls at the mission house. I asked him, while taking a walk, when he intended to obey the commands of Jesus Christ? Reply—"I do believe in my mind; but if I believe publicly my friends will beat me." "True, but you have the example of Christ and all the apostles. Besides, Christ was beaten for your sake, not his own, and you know what Christ himself says concerning those who confess him in this wicked world, that he will confess them before his Father and the holy angels at the last day. But those who deny him now, *he* will deny at the last day." Coming to the house of Nersu, a native Christian, we entered. I told him the conversation which we had held. He opened to the 14th chapter of John, and explained the words of Christ. "He that hath seen me, hath seen the father also." "If they kill the body," said he, "fear not, mind it not; but fear him who hath power to destroy both soul and body in hell." These words seemed to make some impression upon his mind.

Dec. 3.—Yesterday I preached my first regular Teloogoo sermon in the chapel: text, 115th Psalm;—the whole Psalm. After sermon and a little rest, went to a village near by and talked to a group of people, while Mrs. Jewett was talking to another group a little distance from me.

10.—Yesterday I labored two hours in the Saboath school; seventy-five scholars are rather a large class for one man. Our superintendents at home would complain if the churches did not furnish more teachers than they furnish us. I am not *certain* but that some of those superintendents, and their pastors also, ought to come to our relief. At 4 P. M., I preached in the chapel, and again at half

past 5, in the streets, Mrs. J. at the same time talking to a group of women who gathered around her. As the darkness came on, we retired to the mission house, rejoicing greatly that we were able to talk to the people in their own language, though it be with stammering lips.

Mr. Jewett in closing his letter, thus speaks of the

#### Indebtedness of the West to the East.

If my old friends inquire where I am, tell them I am in the country where Swartz, Carey and Martyn, labored for the eternal good of mankind,—a country that has enriched every land which has enjoyed the monopoly of its trade,—that has contributed largely to the civilization of the western world, not only furnishing coffee, spices, the richest shawls and jewels, but also literary treasures; which, though cast in a heathen mould, yet have awakened thought and stimulated to *industry*, "the only efficient and legitimate source of all other acquisitions, and of national prosperity." Perhaps some may be surprised to learn that there are books among these people. Virgil's *Æneid* extends to about twelve thousand lines; in the Sanscrit language are poems of four hundred thousand lines. Sir William Jones says of Hindu literature—"Wherever we direct our attention, the notion of infinity presents itself." Those who are aware of the close relation between the Sanscrit and the Greek and Latin, and consequently the European languages in general, will not be slow to admit that India has aided the western world in its march of civilization, "till it has immensely outstripped its own." How then can she discharge the debt she owes to this ancient domain of learning and luxury, but by freely giving her money and her men to spread over this degenerate people the pure light and knowledge of Christianity?

## SHAWANOES.

## LETTER OF MR. BARKER.

Error giving way—Customs and traditions modified.

Jan. 12.—In reviewing the past year we notice the gradual giving way of the strong holds of paganism, as, where a citadel is being taken, the shattered fragments of posts, bars, gates, &c., appear before a final surrender. Influences, in many respects strong a year ago, are beginning to yield. Some have come over to the Christian faith; the views of others, though unconsciously to themselves, are materially modified.

One of the principal supporters of paganism, in reply recently to suggestions I made to him on the importance of Christian worship, told me he had resolved on a change in *their* worship, so far as not to protract their ceremonies through the night, the time when drunkenness and its kindred revellings prevail. At the close of the day, their dance being over and their hunger appeased, all were to retire quietly to their homes. This plan, he thought, would be less exceptionable to the Christians; and, as all worshipped the same Creator, would do very well for *them*. Moreover, being but twice a year, in the fall and again in the spring, when the weather was neither warm nor cold, the services could be attended to without suffering; while the Christian worship, being every week through the year, was very hard; in the winter the Indian, poor and destitute of clothing, would suffer with the cold; in the summer he would become faint with heat.

He said that in the beginning the Great Spirit created three men and placed them in a state of trial, forbidding them to eat of the fruit of a certain tree. But in the absence of their Creator, they made an examination and concluded that the fruit was good. Accordingly they took each of them an apple. But one of them put his into his pocket untasted, another did the same after eating a piece of his; the third devoured his entire. When the Great

Spirit came back, he perceived that the apples were gone, and became displeased. "Did not I tell you," said he, "not to eat of that fruit?" Thereupon the first took his apple from his pocket; unto him the Great Spirit said, "I give you the bible and a knowledge of letters, to guide you in the troubles you will fall into." Then the second took out his, partly eaten. For his disobedience the Great Spirit changed the color of his skin, and gave him his law in his *heart* only. The third, because of having devoured the whole of his, was blacked all over, and left without moral obligation.

So from the same Eternal sprang  
The white, the red, and colored man;  
By written accents one is led,  
In one the inward light is spread;  
The other through his darkened skin  
Sees but the darker stain within,  
Doomed the rough wheel of toil to tread,  
While shrouded with the moral dead.

But it is proper to observe that this narrative, as do others of their many traditions, bears the marks of a more recent origin than it is said to have. Their legends seem to be susceptible of change, for effect, to suit the times and to draw the attention of the people from the doctrines of the Cross. And it is only by untiring effort that their influence may be hopefully counteracted. In attempting this our native brethren manifest a becoming zeal. Having escaped these delusions themselves, they labor as with the determination, in the strength of God, that the light of revelation shall shine upon their countrymen. Their prayer meetings we rank among the most hopeful nurseries of truth. And it is to their efforts we attribute much of the present prospective prosperity of our cause.

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 OJIBWAS.

## JOURNAL OF MR. BINGHAM.

July 8, 1849.—Visited the Garden River Indians; found them encamped on Sugar Island, upon the shore of Lake George, near the premises of Mr. Church



their trader. The steamer *Columbia* lying there, having some part of her machinery out of repair, the young gentleman in charge kindly favored us with the privilege of his boat for a meeting house. In weather so intensely hot, this was exceedingly grateful, for we had a fine circulation of air between the decks. Preached twice to a good congregation of Indians and a few white people.

**Point Opa—First Ojibwa convert.**

14.—Went up the river to Point Opa to visit our members and the families there, intending to take the "*Napoleon*," after an evening lecture, which was to go out from there the latter part of the night, or in time to reach Whitefish Point by 8 o'clock Sabbath morning. But they were detained longer than they expected, and did not get off until morning; consequently I concluded not to go in her, although I was intending to visit our Indians there.

15, Sabbath.—Returned on shore, and spent the day with the families at the place. Here our first native convert, O-she-she-ua-bi-ko-kue, a woman of about eighty years of age, lies confined with rheumatic pains which invade her whole system; and she is indeed a great sufferer. Yet she is very calm and resigned, and says her faith in the Redeemer is unshaken. And although she can scarcely bear to be moved in the least, and some portion of the time cannot refrain from groaning so as to be heard one hundred yards, yet it was her wish that we should have our meeting at her lodge so that she could hear the word. Consequently we had an awning made with the sails of our boat before the door of her lodge, and held our meeting there. Morning text 2nd Tim. 4th, 6-8. P. M. Luke 11th, 28.

30.—This morning a messenger arrived at St. Mary's and informed us that our sick sister at Point Opa is dead. It is her daughter with whom she lived and who has had the care of her during her whole sickness. She said her mother's faith continued firm to the last. It also appeared that her pathway bright-

ened as she drew near to her journey's end. A little before her death, a candle standing not far from her to give light in the lodge, she said to her daughter, You may move that candle, for I have light enough from above.

31.—Took the coffin into my boat and went up and brought the corpse down, and attended the funeral service at the mission room. A good many of the Catholic congregation attended.

Aug. 2.—Some of our brethren from Fort William arrived to-day. And they inform us that the members there seem inclined to hold on their way, but find it hard progressing without a leader.

**National Fast-day—Deaths by cholera.**

3.—Observed this day, in union with the Methodist brethren, as a day of fasting and prayer, agreeably to the recommendation of the President. And surely the ravages which cholera, that scourge of the nations, is making in many parts of our country, calls loudly upon us to observe it strictly and conscientiously. We rejoice that the Lord has put it into the heart of our Chief Magistrate to recommend such a day. But oh! it has not been properly observed by the people of this place. A small number collected in the morning and a still smaller in the afternoon; and at the morning prayer meeting but five or six individuals. Our people imagine that we are so retired from the great thoroughfare, and are in so healthy a climate, that the cholera will not reach us. Hence they do not feel themselves called upon to pay much attention to the President's commendation. We have great reason to fear that the rod will be laid pretty heavily upon us. Should it come speedily and severely, I should not wonder.

4.—True indeed, our fears begin to be realized! About noon to-day it was reported to us that the keeper of one of our hotels had the cholera. As soon as circumstances would permit I went down to see him. It is the first case of cholera I ever witnessed; and truly he is a sick man. About six I was in again, and he was breathing his last.

5, Lord's day.—Our native brethren from Fort William were over, and I preached twice to them. At 3 o'clock, although it rained severely, I went to the funeral of the above named deceased; heard of five or six new cases. Among them were two Indian women, who died before night.

6.—Two deaths this morning; an Indian and a Frenchman, and some new cases.

The journal proceeds to notice other instances of death from cholera, which subsequently passed to Drummond Island and swept away several of the remnant of Indians residing there.

## OTHER BENEVOLENT INSTITUTIONS.

### CHURCH MISSIONARY SOCIETY.

#### SIERRA LEONE.

The following summary view of the Sierra Leone colony and the Society's operations is given by the committee in their last report:—

It is now above thirty years since the Church Missionary Society undertook the religious instruction of those slaves who might be captured at sea by British cruisers, and liberated at Sierra Leone. The colony is comprised in a promontory, which is about twenty-five miles in length and fifteen in width. Cargoes of slaves have been each year imported into the colony; and notwithstanding continual emigrations, the population now amounts to nearly fifty thousand. The colony is divided into parishes. There is one chief town and numerous villages. In the early years of this mission the mortality of the missionaries, and the limited funds of the Society, prevented the complete ministerial occupation of the country.

In this our jubilee year we are enabled to announce the cheering fact, that there is a missionary establishment in every one of the parishes, and that each important village has been occupied by our Christian teachers.

Another year of health has been granted to the missionaries; no one has been removed by death; and the committee have been able to send out one additional missionary.

The system of education established by the Society, is of a very extensive and complete character. Each village has its day school, where promising children are retained as monitors. At Freetown there is a grammar school—where a superior education is given in science, and in Latin and Greek—in

which half the pupils pay for their education. The other half consists of promising boys from the village schools, who are maintained by the Society with a view to their preparation as native teachers.

The institution or college of Fourah Bay is designed for preparing young men for the native ministry, chiefly as missionaries to the interior of Africa, by a regular theological training, and the study of Hebrew and Arabic.

There are two female schools of a superior kind. One is established at Kisey, where a few girls are boarded and trained to industrial habits; the other has been just established in Freetown, where the pupils will pay for their education. The committee have been induced to establish these female schools from the conviction that the education and training of Christian mothers is essential on various accounts, to the establishment of any native Christian church.

The system of religious instruction and education in Sierra Leone is not to be viewed merely in respect of the inhabitants of the colony. In that point of view it may be thought that the education is of too high a standard. The chief importance of Sierra Leone, and that which the committee have ever kept in view, is its relation to the interior of Africa. To cherish a missionary spirit among the inhabitants of the colony, to train up native missionaries for carrying the gospel among their countrymen, are the objects for which the Society at home, and their missionaries abroad, pray and labor. For this end it is that we endeavor to enlarge and invigorate their minds by a sound literary education, and to qualify them—by the knowledge of the Arabic, and of the original languages of Scripture—for the difficult

ties with which they may be called to contend in their missionary excursions among Mohammedan tribes, and the more civilized kingdoms of the interior.—*Miss. Reg.*

The whole number of stations of this Society in Western Africa, including Badagry and Abbekuta, is seventeen, with ninety-five laborers and fifty-seven male and nine female native assistants. Average attendance at public worship 7,630, communicants 2,070, schools 47.

#### WESLEYAN MISSIONARY SOCIETY.

##### WESTERN AFRICA.

This Society has three stations with out-stations in Sierra Leone, embracing 4,374 communicants, and 2,525 scholars, four stations in Gambia, and six stations, beside out-stations, on the Gold Coast and in the kingdom of Ashantee. "The Holy Spirit is evidently at work among the people in the Sierra Leone district, and great accessions are being made to the number of the faithful followers of the Lamb."

In the Cape Coast circuit an improvement in the religious knowledge and experience of the people is reported, although some declension in numbers has taken place, in consequence of the discontinuance of the public services at Elmina, through the interference of the Danish authorities at that place. In Ashantee the principle of gospel truth is successfully struggling with the sanguinary superstitions of the people. Light is gradually increasing, and making the heathen ashamed of their deeds of darkness. At Abbekuta God has been working upon the hearts of the people. More than sixty already meet in class, most of whom are very sincere. The idols are being abolished, and the Saviour is with many the chief object of attraction.

Some of them have been called, since embracing Christianity, to endure great persecutions; but with scarcely an exception, they have been faithful.—*Miss. Reg.*

##### WEST INDIES.

The following statements in regard to missionary operations and results in the West Indies, are from a speech of Rev. John Parkes, for eighteen years a missionary of the Wesleyan Missionary Society to those islands, delivered at the last annual meeting of the London District Auxiliary.

The scene of his labors, he said, was

not heathen, it was now in an important sense Christian; for by the preaching of the gospel for the last fifty years or more, not only had the missionaries been instrumental in gathering thousands of souls unto Christ, but they have civilized the country. The influence of the gospel was felt by society generally there; the Sabbath day was universally respected; religion was honored, and the house of God attended; and those individuals in the islands who were still determined to continue in wickedness, and to follow their wickedness openly, were made to feel that they sinned not only against God, but against public opinion; they were made to feel that they were looked down upon, and were degraded and worthless people. The routine of ministerial duty there was very similar to that in England. They preached to large congregations who listened with respectful attention to the word of God; they had to watch over societies enjoying the same privileges, and manifesting the same fruits of the Spirit, as their brethren in England; at their quarterly meetings the people spoke of their joys and sorrows, their hopes and fears, and their Christian life, in the very same terms employed by brethren at home; and it was their delightful duty to rejoice with those who finished their course with joy, having been by the grace of Christ enabled to triumph over death and the grave. They had great reason for rejoicing, when they saw these fruits of the works of the last century: well might they say, "Other men have labored, and we have entered into their labors." To produce such results was the object of missionary enterprise; and in the success which had attended their older missions they might find encouragement to prosecute the work in which they were engaged, until the works of the devil were destroyed, and that kingdom universally established "which is righteousness, and peace and joy."

##### Dominica.

Dominica was the first station where he resided, and it having been a French colony, Popery still abounded there. There were twenty thousand inhabitants, two thousand of whom were Protestants, and of that number one half were members of their church. It fell to his lot to commence a new station in a distant part of the island; and there not having been any resident missionary there before, he found plenty to do. He found, that out of twelve hundred negroes on one estate, only ten individuals were



able to read. He took the plantations by rotation; he went from estate to estate, at night, after the people had concluded their work, preaching the cross of Christ, and endeavoring to found the basis of a better state of things. When he was afterwards again appointed to Dominica, he was astonished at the improvement which had taken place there since he left. Schools had been erected, where hundreds of children were receiving instruction, many of them being able to read the word of God; a society had been formed, containing several hundred persons warmly attached to the cause of God, and supporting the institutions of the church among them with liberality. When he was first appointed to Dominica, it was a time of slavery, and the difficulties they had to encounter were very great; but when he went there the second time, slavery had been abolished, and those who were most forward in opposing them previously, were now the first to support them, having found it their interest to do so.

#### Tortola.

After being two years in Dominica, he was removed to Tortola. The population of that district, amounting to five or six thousand, scattered over a number of small islands, was the most thoroughly Wesleyan, nearly all the inhabitants considering themselves connected with the society; they were remarkable for their simplicity, their earnestness in religion, their warm attachment to the ministers, and their liberality in supporting religious institutions among them. He had the happiness of witnessing a blessed outpouring of the Spirit of God among that people, the result of which was the addition of some hundreds to the society, the greater part of whom, they had reason to be convinced, were really partakers of saving grace. The abolition of slavery removed many obstacles to the spread of the gospel. It was well known that the church did not formerly think that the negroes were any part of their charge; and at the centenary meeting in Antigua he heard a colored gentleman, a magistrate, say, that he remembered the time when persons of color were not allowed to enter the churches; but now those churches were open for their reception; and the clergy, who did not formerly feel them to be part of their charge, now felt for them and invited them to their churches.

#### St. Kitt's.

The island of St. Kitt's was another of their stations, where he spent nearly

four years. The population was about twenty-three thousand; and, at the last census, the number returned as belonging to their community was ten thousand. The number of church-members belonging to the society was more than four thousand. The island was completely engirdled with their chapels. The centre of the island was an elevated mountain, around which the towns and villages were situated. At Basseterre they had a large substantial chapel, capable of containing from one thousand five hundred to two thousand people, with a school and mission house; three miles from that they had another chapel, which would contain three hundred persons; three miles further on they had another chapel, capable of containing five hundred people, with a mission house and a resident missionary; two and a half miles beyond that, there was another chapel, containing two hundred and fifty people; two and a half miles from that they had another chapel, capable of containing twelve hundred people, with a mission house; two and a half miles further they had another chapel, capable of holding six or seven hundred people; two and a half miles from that they had another chapel, capable of holding a thousand people, with a mission house and resident missionary; five miles further they had a chapel, holding nine hundred or a thousand persons, with mission house and resident missionary; five miles from that there was another chapel, capable of holding four hundred persons; and five miles more brought them to Basseterre. And all those places of worship were filled on the Sabbath day: they were crowded with people who came to hear the word of God, and many of whom had felt its power.

#### Antigua.

Antigua was somewhat similar to St. Kitt's; and as the head of the district, was always foremost in every thing praiseworthy. The legislature of that island thought it expedient to remove slavery at once without the apprenticeship, and there the operations of freedom appeared to greater advantage than in any other island; and the enlightened and public spirit of the leading men in that community caused them to be forward to acknowledge that this was mainly attributable to the operations of Christian missions, and they had honorably recorded that acknowledgment in their official publications. Antigua had been frequently visited by gentlemen from America and France, anxious to see how the experiment worked; and they

had universally expressed themselves not only satisfied, but delighted, with what they had seen, and saw no difficulty in discovering the connection between religion and the peace and order subsisting there.

#### Claims of the Missions—Prospective self-support.

There was a very weighty reason for maintaining their West India Missions in a state of complete efficiency, arising out of the state of the foreign West Indies at the present time. They had to complain of having to compete with slave-grown sugar; but soon they would not have to complain of that, so far as the West Indies were concerned. France had liberated her slaves; Sweden had liberated her slaves; and Denmark was following the example; and if Spain did not soon set her slaves free in Cuba and Porto Rico, they would set themselves free. It was slavery, mainly, which kept Protestantism out of Cuba and Porto Rico; but let slavery be put an end to, and no doubt the planters would invite missionaries there; for they would see that nothing but religion could secure the peace and order of society.

He then spoke of the liberality of the members of the churches in the West Indies, showing that, if it had not been for the late depression in the islands, the societies there would now have been self-supporting. Those churches might for a few years longer require that support which they had hitherto received; but he believed that the present trials would result in the production of a state of prosperity more healthy and more permanent than they had before witnessed. He rejoiced in believing that the best interests of those countries would eventually be benefited by that depression, and just in this way. The estates would extensively pass out of the present hands into the hands of natives, and residents of the island, who, living on their own estates, would work them economically, look after their own interests, send their own sugar to England in the best and cheapest way, and get out their stores in the same way; and then he would have no doubt that the West India properties would pay, and pay well. Then the fruits of that prosperity, the wealth resulting from it, would be diffused throughout the islands and enjoyed by the residents, instead of being taken and spent elsewhere; and then, when God shall have turned again the captivity of his people, and crowned them with prosperity, they would relieve this Society of

the burden it now bore; they would hasten to do it, and would be glad to repay them for what they had done, by proving themselves valuable auxiliaries to the Society. God would not forsake that people; there was too much of God's work among them; there was too much piety there,—there was too much knowledge of God,—too much of prayer,—for God to forget them. God had something in store for them, and better days were coming.—*Wes. Miss. Notices.*

#### LONDON MISSIONARY SOCIETY.

##### TAHITI.

It is gratifying to find that the churches and congregations, with the schools, have been re-organized,—that, although the day of trial has separated between the precious and the vile, the faith of numbers has borne the test; and above all, that popery has proved powerless among the Protestant Christians of that island, and has yet to win her first triumph.—*Miss. (Lon.) Magazine.*

##### Proceedings of the governor.

The governor, M. Lavaud, has made Protestantism the state-religion, by rendering all our chapels, school-houses, and dwellings "inalienable national property, reserved exclusively for the use of the Protestant religion, the residence of Protestant ministers, and the education of the people." The natives are obliged by law to keep the chapels and school houses in repair, but our dwelling houses are to be repaired at our own expense except the members of the churches choose to do it on the voluntary principle.

The governor's measure arose, I think, from good intentions, but it does not accord with our views as dissenters; and there is a mixture of injustice in it, inasmuch as he has taken possession of all the Society's property without compensation. He says he cannot allow any religious society to hold property here, and that the ecclesiastical buildings and ministers' houses are not registered for the use of Englishmen merely; but that, if French Protestant ministers come to this island, he will locate them at any station that may be vacant.

##### State of the mission.

Although the minds of some have been estranged from the missionaries by recent events, and the mission has been weakened in consequence, the natives, as a whole, still continue attached to their English pastors, and the Sabbath services

are pretty well attended. The churches are not so large as formerly, some of the members having been led away by the hope of gain and by the influence of evil example.

The number of missionaries, in connection with the London Missionary Society, upon the two islands of Tahiti and Eimeo, is eight. We labor amongst a population of nine thousand five hundred natives and about four hundred Europeans, not including the French troops and civil establishment. Of the natives, there are about eight hundred in church membership, and one thousand children are under instruction in the schools; but of the Europeans not more than five or six have joined themselves to our churches. At present, we enjoy full liberty in the discharge of our duties—we have everywhere free access to the people—the education of the children is in our hands, and no restriction is placed upon our press. In addition to the people of Tahiti and Eimeo, there are about five thousand natives of smaller islands in a group called the Paumotu Islands, who are under our charge. They are visited by us when opportunity offers, and supplied with native teachers, and bibles, &c. The nearest island of this group is about three days' sail from Tahiti—the most distant is nearly one thousand miles off.

#### Failure of Popery.

There are five Roman Catholic priests on the island, three of whom are located at Papeete, the seat of the government, where they have a chapel and a school, conducted by some Sisters of Charity. *Up to the present time, I do not know of a single native there who has embraced the Catholic religion; and in their school there are not more than three or four native children, the rest being children of French parents.* The other two priests are located in my district, at a place about five miles from my house. They have a small school of nine or ten children, but no adults have joined them, although several occasionally attend their services out of curiosity and to hear them sing. These priests are proceeding, however, in a manner calculated to gain adherents. They tell the people they have not come to oppose us; that what we teach is very good; but that, if they will send their children to them, they will teach them French and various other accomplishments, leaving them to attend what place of worship they like. They also baptize the children of Frenchmen by native mothers; and, as these grow up, I suppose they will claim them

as Catholics. Upon the whole, the prospects of this mission are not very encouraging. But the Lord reigneth! and, however he may hide his face and allow the church to suffer for a time, ultimately the truth shall triumph, and he shall reign from the rising of the sun to the going down of the same.—*Lel. of a Missionary.*

### BAPTIST (ENG.) MISSIONARY SOCIETY.

#### Diversity of labors.

The labors of the two hundred and eleven agents dependent on the Society for their support, are of course very diversified. Of the 145 native preachers and teachers, about 100 are engaged during the day in teaching. In all the schools the sacred scriptures are read and expounded, and the missionary visits them often every day. At the close of the day's teaching, and on the Lord's day, the teacher is the assistant of the missionary in the important work of bible and tract distribution. At certain seasons, too, his time is entirely devoted to this work, and the daily labor of the school is relinquished. Of the *native preachers*, most are engaged as evangelists and assistants; but several in India, in Ceylon, and in the Bahamas, are pastors of churches; an arrangement that would be extended but for the fact that it is found more satisfactory to employ the native brethren as evangelists rather than as pastors. So far, of course as they act in the capacity of pastors, their salaries are generally raised by the churches under their care. The *evangelists* are engaged daily in reading to the people, and in expounding the scriptures; in accompanying the missionary in his tours through the country, and in his services in the streets. In all capacities they are found invaluable helps to our brethren.

The work of the missionary is necessarily yet more extensive than that of the native ministry. Some give most of their time to the translation of the scriptures, others act as pastors of self-supporting churches. Each missionary has his school or schools; and in several of those schools, as at Patna, Calcutta, Serampore, Birbhum, Colombo, and Port of Spain, some of the children are orphans, and are supported by funds for which the missionary is responsible. Each has also a church or churches under his superintendence. Some spend several months in visiting the religious festivals of the people, and preach dur-



ing the year to many thousands of persons. Others are engaged in preparing tracts and elementary books for the use of the converts. Some add to their labors the training of young men for the work of the ministry. Others give their time entirely to this work. Some are engaged principally in translating and printing the scriptures. All in India are busily engaged in distributing them, the copies being supplied to the extent of 50,000 volumes a year by the liberality of the Bible Translation Society and the American and Foreign Bible Society; while in Africa, America, Haiti, and France, the bible in English, French and Spanish, has been supplied by the British and Foreign Bible Society.

Some confine themselves entirely to their work as missionaries, others find it necessary and advantageous incidentally to promote the temporal comforts of the people. In Bengal, our brethren protect the poor convert against the cruelty and injustice of his heathen relatives. In Africa they aid the cause of civilization by introducing the fruits of the more favored regions of the tropics and the arts of Europe. In Trinidad and Tuscarora, they lay the grievances of the people before the government, and obtain relief.

While some of our brethren are thus occupied in diffusing the blessings of the gospel among nations sunk in heathen darkness, others labor among our own countrymen in Canada, or among our neighbors in France. In Canada, the grants of the Society are devoted to the partial support of eight or ten brethren, who are engaged as pastors of small

churches in important towns and districts of that vast country, and where, but for the Society's help, it would be impossible to maintain the cause. Several of these brethren travel over extensive regions to tell our countrymen, in the midst of their solitudes, of that God whose worship is associated with all their recollections of kindred and home. In the interior of that colony again, and in Central America, our missionary labors among Indian tribes.

This vast diversity of labor is rather apparent, however, than real. Our brethren every where preach one gospel, and have one aim. Whether among the Roman Catholics of France and Trinidad, or the Indians of Canada and Bacalar, the Hindoos, or the descendants of Ishmael and worshippers of the false prophet in India, whether among the barbarous tribes of Africa, or their warm hearted brethren in the West Indies, they tell to all the same story of peace, and exhibit the same glorious Redeemer. Their agency has every where the same tendency. The school is maintained because there the children are qualified to read of the Saviour of children for themselves; the tract is distributed, because it is Christ's messenger; and the bible is translated, because it is itself the message. The temporal interests of the people are watched over on the same ground. By seeking to increase their temporal comforts, the missionaries exemplify in a faint degree the precepts of Christ, and recommend more forcibly the truths which his death embodied. Every where, and by every means, they preach Christ Jesus the Lord.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### NOTICES FROM THE MISSIONS.

#### Death of Mrs. Moore, of Akyab.

DIED, at Akyab, on the 5th of November last, Mrs. Laura C. Irish Moore, wife of Rev. C. C. Moore, of the Arracan Burman Mission, in the 30th year of her age. Their only child, aged six months, died a few days previous. The sickness of Mrs. Moore was protracted and had induced great debility, but without causing very serious apprehension of its fatal issue till the morning of her decease. On being apprised of her critical state, she received the announcement with great

composure. She was "willing," she said, "God should do as he saw best;"—and a few hours afterwards, when speech failed her, "she looked up with a smile which told that she was leaning on Jesus' breast, and beholding the inconceivable things which God has in reserve for them that love him."

Mrs. Moore was a native of Livonia, Livingston Co., N. Y., and had left this country in company with her husband in Oct., a little more than a year previous to her lamented death. The brevity of her missionary life had, of course, allowed

her no opportunity for missionary labor, and this to her was apparently the most painful circumstance attending her early removal. "She often prayed, that if God could be glorified thereby, she might live to win *one* poor soul to Him." "But she never expressed a regret for doing what she thought God had required, nor did she utter a complaint during her sickness. A few mornings before her death she said, 'Last night was very long; but a verse of the hymn you sing so much, was constantly in my mind—Father, if 'tis thy will, &c.'" "I had looked at all these things," says the bereaved husband and father, in communicating the above particulars, "before leaving home, and had counted the cost as well as I could; and though the bereavement is inexpressibly greater here than in a land of civilization and of friends, yet I have nothing to regret in coming among this people. We do not know as yet why God has done this, but faith says it is done in love and mercy to the dead and the living, and is all right. Let your prayer be for me, that God will enable me to apprehend the end he has in view concerning me, and that, if it is his will, I may have life, health and strength to win many of this people to him, coming to the grave as a shock of corn fully ripe in its season, bearing my sheaves with me."

#### Death of Mr. Lange.

From a letter of Mr. Oncken, in the *Primitive Church Magazine* for February, we learn that Mr. J. C. F. Lange, one of the earliest of his fellow laborers at Hamburg, has lately (after long illness) been removed by death. The following particulars communicated by Mr. Oncken, will give our readers a just impression of his life and character, and of the heavy loss sustained by our Hamburg brethren and by the Union, in this bereavement.

"Johann Carl Friedrich Lange was born at Scharnbeck, kingdom of Hanover, in the year 1800, on March 19. When I entered on my missionary career at Hamburg, in connection with the Continental Society, I met him one evening, about the close of 1823, near St. Peter's, when I embraced the opportunity of showing him his dangerous position as a sinner,

and pointed him to Christ as the only refuge from the wrath to come. I was nearly two hours engaged in this way, under an old archway to which we had withdrawn in order to avoid interruption from the people passing. That evening he will remember through all eternity, with holy gratitude to Him who met the guilty sinner there and then; and who, by almighty power, made the feeble testimony of the stripling all-powerful and irresistible in the conversion of the sinner. Four or five weeks elapsed before I saw or heard anything more of Lange, when I met him again; and when he saw me, his face shone for joy, as if he had seen an angel. 'Oh, Mr. Oncken, I have longed to see you, for I have thought much on what you said to me,' were the words with which he accosted me.

"I then began to pay more attention to him, met him frequently, expounded the word to him and prayed with him. I was soon convinced that more than human instruction had been imparted to him: he saw in himself a lost and guilty sinner, and in Christ an all-sufficient Saviour; and, by faith in him, he obtained forgiveness and a good hope, and became thus the first-fruits of my labor. The change in his life corresponded with his experience; he came out from among his gay companions, and to his dying day he loved and adhered to the saints of the Most High.

"As my sphere of labor extended greatly, I applied to the committee of the Continental Society in London for assistance, and recommended brother Lange as colporteur, to which the committee readily consented, and we then labored together in the Lord's cause, assisted by several dear converts, whom the Lord had already given me. Brother L. was engaged in connection with the Continental Society, to the best of my remembrance, between three and four years, when that Society passed into the hands of the Episcopalians. He then returned to his trade for his support, still, however, laboring with me in the gospel to the utmost of his ability and means, so that many thousands at Hamburg and its vicinity, in Holstein, Hanover, Bremen, Oldenburg, &c., have heard of the name of Jesus from his lips.



"When the church was formed in 1834, brother Lange was appointed by the Board of the American Baptist Missionary Society to labor with me in the Lord's vineyard. This last endearing connection continued till sickness and death brought it to a close. Not long after the formation of the church, our departed brother was chosen one of its deacons, which office he filled with much devotedness till laid aside by his severe and protracted illness. Our brother had great firmness of character, and he adhered with an unwavering mind to the truth as he had received it from the divine oracles. He twice suffered imprisonment, and once or twice confiscation of goods, without being in the least shaken in his purpose to follow Christ.

"On points of doctrine we were of one heart and one mind; Christ and his finished work was all his hope and salvation. His conversion, and as much his perseverance, he ascribed to sovereign and unchanging grace; and the holiness and devotedness of his life were a sufficient defence of these glorious and soul-refreshing truths."

#### Baptism at Akyab.

Nov. 26.—"Yesterday was made interesting by the baptism of a Mussulman, who had been an inquirer from br. Comstock's time. The seed sown by him has since been watered by br. and sr. Burpè; and they have had the happiness of witnessing on the last Sabbath of their stay in Burmah some of the results of their labors."—*Let. of Mr. Ingalls.*

#### Schools for native preachers.

Messrs. Abbott and Beecher, at Sandoway, were preparing Nov. 22d for their annual tour in the jungle. Mr. Abbott expected to have a class of native preachers under his instruction at Ongkyoung. Twelve had been taught during part of the rainy season at Sandoway.

#### Burmah Proper.

With regard to reëntering Burmah Proper Mr. Abbott writes. Nov. 17, "You will have heard ere this of my late failure; but I hope to make another attempt and succeed some day. Could I only get there, and live with those Karen church-

es a few months, the fearful excitement which my first going into the country induces, would die away, and the government, I think, would not disturb the people on my account. But I must await the indications of Providence, holding myself in readiness to enter the country at a moment's warning."

#### Return of Mr. and Mrs. Barker.

In accordance with previous intimations, Mr. Barker and family left Gowahatti, Oct. 29th, to return to the United States for the recovery of his health; and were to sail for England in the ship Camperdown, Dec. 10th, in company with Mr. and Mrs. Burpè. Mrs. Barker, writing Dec. 7, speaks of her husband's very dangerous condition the past twelve days, but with the hope that it was again slowly improving. She also acknowledges with great thankfulness the numberless acts of kindness and hospitality rendered to them by Christian friends in Calcutta and members of the Circular Road Chapel, while detained in the city and making their preparations for departure.

#### Cholera at Maulmain.

Nov. 23.—"A mild form of cholera has made its appearance at Maulmain. We hear also from different quarters that it is touching, lightly, the Karen villages. Almost all communication from village to village, according to Karen custom, is now stopped. Should the cholera rage to any considerable extent, our jungle tours the coming season will probably be limited to Christian villages. It is our purpose, should nothing in providence hinder, to leave for Dong Yan, Dec. 1."—*Let. of Rev. W. Moore.*

#### "The regions beyond."

"We expect that one of our native assistants will during the coming dry season go east of Maulmain, and carry the gospel 'to the regions beyond.' I had hoped to be able to go with him, but Mr. Vinton has not returned; and Mr. Binney expecting to continue his school, and the care of nearly all the Sgau Karen churches, north and east, and south of Maulmain to Yè, devolving more or less on me, it will probably be impracticable this year."—*Let. of Mr. Harris.*

## Baptisms at Tavoy.

Our last advices from Tavoy are of Oct. 25. The Burmese church had lately been gladdened by the addition of four converts,—two East Indians and two Tavoyers. A few others had applied for baptism, and the prospects of the Burman department had become more encouraging than for a long time previous. The missionaries were in usual health and prosecuting their labors, with the exception of Mrs. Cross, whose illness appears to have been only temporarily relieved by her late visit to Maulmain.

## Case of persecution.

Hongkong, Nov. 29.—“It is reported to us that one of the native members of our church has been thrown into prison by the Chinese authorities, in consequence of being concerned in erecting a building for a chapel and school-house at one of the out-stations. We hope next mail to give more favorable information of the matter. So far as we now understand it, the case is one which may call for prayer and try our faith; but our hope and help are in the Almighty One, whose mercy equals his wisdom, though his ways to us are clouded in mystery.”—*Let. of Mr. Dean.*

## THE MISSION PRESS.

We continue our notices of books lately received, from page 63 of our number for February.

## In Burmese.

BURMESE PICTORIAL READER; originally written by Moung Na-gau, re-arranged and revised by L. Stilson. Maulmain: 1848. 76 pp. 12mo. 1st ed. 500 copies. The work is embellished with 85 neatly executed illustrations. Appended is an account of Laura Bridgman, 16 pp.

FIRST LESSONS ON NATURAL PHILOSOPHY, for children: Parts 1 and 2. Chiefly from a similar work by Miss Mary A. Swift. Translated into Burmese by Mrs. L. B. Stilson. Maulmain: 1848. 150 pp. 12mo. 1st ed. 700 copies. Furnished with numerous cuts illustrative and ornamental.

BURMESE SPELLING BOOK. 24pp. 8vo. 2nd ed. 3,000 copies.

A CATECHISM: for younger classes in Sabbath schools. 1st Part. 67pp. 12mo. 2d ed. 500 copies.

THE EXAMINER. By Rev. G. S. Comstock. 16pp. 8vo. 2d ed. 3,000 copies.

THE ATONEMENT. By the same. 26 pp. 8vo. 2d ed. 3,000 copies.

THE TREE OF LIFE. A tract on Forgiveness of Sin and a New Nature. (See p. 144, last vol.) By E. A. Stevens. 16 pp. 8vo. 1st ed. 2,000 copies.

QUESTIONS ON THE ACTS OF THE APOSTLES. Vol. 1. By Sarah B. Judson. 104 pp. 18mo. 1st ed. 500 copies. Vol. 2. By Emily C. Judson. 146 pp. 18mo. 1st ed. 500 copies.

THE RELIGIOUS HERALD. A monthly paper edited by E. A. Stevens, vol. 6. 48 pp. 4to. We have also received several numbers of vol. 7, enlarged to 12 pp. royal 8vo. Contents of the last number received, (for Nov. 1849,) News—Baptisms—Tavoy Missionary Society—Maulmain Burmese Missionary Society—Maulmain Missionary Society—A serviceable axe—Buddhist inconsistencies—The Irishman and the Priest—Popery and Christianity—Wonderful escape from a tiger—with two pages of astronomical calculations suited to the month of publication and the following.

All of the above were published at the Maulmain press, T. S. Ranney printer, together with the following in Pwo Karen and Kemeë.

## In Pwo Karen.

HYMNS FOR PUBLIC AND SOCIAL WORSHIP. 177 pp. 24s. 2d ed. 500 copies.

BANVARD'S INFANT SERIES, for Sabbath schools. Nos. 1 and 2. 127 pp. 32s. A Sgau Karen edition was published in 1846; translated by Mrs. J. P. Binney.

## In Kemeë.

KEMEË SPELLING BOOK, or an alphabetical arrangement of the syllables of the Kemeë language. By L. Stilson. 8 pp. 4 to. 1st ed. 500 copies.

EASY READING LESSONS, including a variety of Christian precepts. By the same. 38 pp. 12mo. 1st ed. 500 copies.

## In Sgau Karen.

From the Tavoy Press, C. Bennett printer.

THESAURUS OF KAREN KNOWLEDGE, comprising traditions, &c. et., alphabetically arranged, and forming a complete native Karen dictionary, with definitions and examples illustrating the usages of every word. Written by Sau Kautoo, and compiled by J. Wade. 1848. Vol. 2. 892 pp. 12mo. 1st ed. 500 copies. The 1st volume numbered 768 pp. The 3d volume was put to press last year, to be followed by a fourth.

THE FIRST BOOK OF MOSES, CALLED GENESIS. Translated by Rev. F. Mason. 144 pp. 12mo. 1st ed. 1,000 copies. 1848.

KAREN CALENDAR AND ANNUAL, for 1849. By Rev. E. B. Cross. The calendar by Rev. L. Stilson of Maulmain. 1848. 108 pp. 12mo. 1st ed. 1,000 copies. This

is the second of the series. The plan has met with general approval. "The work aspires simply to benefit the Karens as a people, and promises to be one of the most useful expedients for their improvement."

VIEW OF THE CHRISTIAN RELIGION, in verse. From the Burman. By Sau Panlah. 128 pp. 32s. 2d ed. 2,000 copies. Printed for the American Tract Society. Among the subjects treated, are Divinity of God, Transgression of God's law, Suffer misery, Suffer hell, A Saviour, &c.

PRIMARY GEOGRAPHY. By Mrs. H. M. Mason. 180 pp. 12mo. 3d ed. 2,000 copies. The work is peculiarly adapted to the use of Primary Karen schools, and contains not only what is generally needful for beginners, but the rudiments of Ancient and Scripture Geography.

MATERIA MEDICA AND PATHOLOGY. 160 pp. 32s. 1st ed. 500 copies. Originally prepared by Rev. F. Mason for the Morning Star, for the use of Karen assistants and the Karens generally. The papers "were found very useful, and strong desires were expressed to have them in a more convenient and portable form."

THE MORNING STAR. A monthly paper edited by Rev. E. B. Cross. Vol. 6. 56 pp. 4to. Contents of the last number received: Biographical and Explanatory Notes on the Gospels, No. 30.—On Matt. 5: 15—A remarkable conversion in answer to prayer—Maulmain Association—The Dead Sea—General News.

In Press, at Hongkong, GENESIS with Notes; by W. Dean. 8vo. Also, a new edition of Acts, by the same; to be printed entire by the close of 1849.

The printing of the PSALMS, in Sgau Karen, by F. Mason, has just been completed at the Mission press, Maulmain. In the Preface, received by the February overland, the translator states succinctly the principles by which he has been governed in the execution of the work. He has aimed to give definitely and completely the sense of the original, but has "studiously avoided supplying words wherever they could possibly be omitted."

"The *beau ideal* of a perfect version" is with him "a picture of the original." And he cites one or more instances in which the Karen language affords peculiar facilities for this; where, too, the rendering adopted is sanctioned by the Syriac or other version. "In some instances the Karen is more literal than the English; as in Ps. 12: 3, where the English reads, 'with a double heart do they speak.' In this instance the Syriac is preferred, which is more literal than any modern version. That reads, 'with a heart and with a heart they speak.' This is an exact representation of the original, with the addition of the second *with*; so the Karen is made to read, 'with a heart and a heart they speak.' A Karen can hardly mistake the idea meant to be con-

veyed, any more than he could the usual rendering; and this has the advantage of being a picture of the original."

## LETTERS, &c., FROM MISSIONARIES.

### Arracan.

E. L. ABBOTT, Sept. 20, Nov. 15, 17 (2)—J. S. BEECHER, Aug. 16, Oct. 16, 18, Nov. 22 (2).—L. INGALLS, July 23, 25, 26, Aug. 31, Sept. 12, 22 (2), Oct. 17—23, 21, Nov. 20, 22.—C. C. MOORE, Sept. 15, Nov. 10, 22.—H. S. VAN METER, June 19, Sept. 24, Nov. 13.

### Maulmain.

BURMAN MISSION, July 1, Aug. 22, Sept. 20, Oct. 22, Nov. 22, 23.—J. M. HASWELL, June 4.—H. HOWARD, July 23, Aug. 22, Sept. 20, Oct. 22.—A. JUDSON, Aug. 20; Mrs. J. July 18.—Miss L. LILLYBRIDGE, Sept. 22, Oct. 22.—F. MASON, July 20, j. April 22—May 20, 27—June 9, June 17—July 15, Sept. 24—Oct. 20, Aug. 14, 18, 22, Sept. 20, Nov. 22.—T. S. RANNEY, July 21, Sept. 22, Oct. 20.—T. SIMONS, July 20.—E. A. STEVENS, July 19, Aug. 6, Nov. 1.—L. STILSON, July 21, Aug. 22, Sept. 21, Oct. 22, Nov. 24.—Miss M. VINTON, Nov. 23.—KAREN MISSION, Aug. 20, Sept. 21, Oct. 1, 18, Nov. 22.—J. G. BINNEY, Oct. 17.—N. HARRIS, July 20, Oct. 18.—W. MOORE, July 21, Aug. 21, Sept. 22, Nov. 23.

### Tavoy.

MISSION, Sept. 26, Oct. 12.—C. BENNETT, j. March 8—July 9, Aug. 8 (2), Sept. 1.—D. L. BRAYTON, July 1, Sept. 28—Oct. 15, Nov. 5.—J. BENJAMIN, Aug. 10, Sept. 5, Oct. 5.—E. B. CROSS, Aug. 9, Oct. 10.

### Assam.

C. BARKER, July 19, Aug. 25, Oct. 26; Mrs. B. Dec. 7 (2).—N. BROWN, Aug. 1—9; Mrs. B. July 28.—O. T. CUTTER, July 18, Aug. 21 (2), Sept. 22.—A. H. DANFORTH, July 19, Aug. 28, Nov. 28.—I. J. STODDARD, Aug. 18.

### Siam.

MISSION, July 16, Oct. 15.—J. T. JONES, June 30, July, 3, 4, 16, 20, Aug. 4—8, 28, Oct. 16, 19, Nov. 12, Mrs. J. Aug. 28.—J. H. CHANDLER, July 17.—Miss H. H. MORSE, Oct. 22.—S. J. SMITH, July 16.

### Hongkong.

MISSION, Aug. 20, June 29, Sept. 26, Oct. 26, Nov. 28.—W. DEAN, Aug. 22, 24, Sept. 22, Oct. 22, Nov. 26, 29.

### Ningpo.

MISSION, June 29.—J. GODDARD, June, Sept. 20 (2).—E. C. LORD, j. Jan. 1—June 22, Sept. 21.—D. J. MACGOWAN, June 1, Sept. 8.

### Teloogoos.

MISSION, Oct. 9.—S. S. DAY, Aug. 10, Nov. 10, Dec. 11 (2).—L. JEWETT, Sept. 12, Dec. 10.

### Bassas.

J. VONBRUNN, May 6, Oct. 24, Nov. 3.

### France.

E. WILLARD, Sept. 4 (2), Oct. 13, 16, Nov. 10 (2), 23, 27, Dec. 28—31, 31, Jan. 11, 1850.—T. T. DEVAN, Sept. 4, 26, Nov. 8, Dec. 31.



## Greece.

A. N. ARNOLD, July 9, Sept. 8, Oct. 10, Nov. 8 (2)—R. F. BUEL, July 18, Oct. 23, Nov. 19; Mrs. B., July 18, Oct. 26.

## Germany.

J. G. ONCKEN, Dec. 14.—G. W. LEHMANN, No. 5.

## Cherokees.

E. JONES, Aug. 29.—Sept. 5, Oct. 15.—W. P. UPHAM, Oct. 7.

## Shawanoes, &amp;c.

F. BARKER, Sept. 21, Oct. 2, Jan. 12, 1850.—J. MEYER, Oct. 6, Dec. 12, Jan. 14, 1850.—J. G. PRATT, Sept. 4, Jan. 14 (2), 1850.

## Ottawas.

L. SLATER, Nov. 12, 21, Dec. 11, 12.

## Ojibwas.

A. BINGHAM, Nov. 7, Dec. 31 (2), j. July 8—Jan. 12, 1850, Jan. 12, 24.

## ANNUAL MEETINGS.

The American Baptist Missionary Union will hold its next annual meeting in the meeting-house of the Washington Street Baptist Church, Buffalo, N. Y., on Thursday, May 16th ensuing, at 10 o'clock, A. M. The annual sermon will be preached by Rev. E. L. Magoon, of New York, or Rev. William Hague, D. D., of Massachusetts, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

*Brookline, Mass., March 17, 1850.*

The Board of Managers of the American Baptist Missionary Union will hold their 36th annual meeting, in the meeting-house of the Washington Street Baptist Church, Buffalo, N. Y., on Tuesday, May 14th, 1850, at 10 o'clock, A. M.

M. J. RHEES, *Rec. Sec'y.*

*Wilmington, Del., March 4, 1850.*

## DONATIONS.

## RECEIVED IN FEBRUARY, 1850.

## Maine.

Lubec, Vill., ch. 6; Baring, ch. 42; Eastport, Washington st., ch. 52; to cons. Rev. Samuel W. Avery L M., 100.00  
Bucksport, Moses G. Buck 5.00  
—\$105.00

## New Hampshire.

Concord, Rev S. S. Leighton, for the Pwo Karens, 2.00  
New Hampshire State Conv., Geo. Porter tr., viz., Concord, ch., to cons. James Willey L M., 100.00  
Hancock, "a thank offering from a friend to missions," 5; Rumney, E. J. I 6.00  
—108.00

## Vermont.

Fairhaven, A. Allen 3; Cavendish, Miss Lavinia Parker, for sup. of a lad in Karen Normal sch. named Joseph W. Parker, 5; Mrs. Emma P. Kendrick 2; Jamaica, ch. 13.50; Burlington, Juv. Miss. Soc., R. H. Cobine tr., for Karen Miss., 15 38.50

## Massachusetts.

East Dedham, ch., H. G. Smith tr., 25.00  
West Dedham, Miss Betsey Baker, for Greek Mission, 5.00  
Boston, Charles st. ch., mon. con. 17.30; Tremont st. Sab. sch., W. A. Holland supt., 6 75; Rowe st. Juv. Miss. Soc., Geo. S. Blanchard tr., 2.11 26.16  
Salisbury and Amesbury, ch., Miss S. T. Osgood's Sab. sch. class 4.00  
South Gardner, ch. 7.42; South Yarmouth, friends, of which 2 is for supt. of Mr. Vinton's children, 5 12.42  
Lowell, 1st ch., to cons. Joseph Tapley and Joseph A. Brabrook L M., 200.00  
Groton, ch. 3.22; Chelmsford, 1st ch. 6.72 9.94  
Scituate, a friend of missions 1.00  
Charlestown, 1st ch., Sab. sch., I. F. Arnold tr., for Assam Orphan sch., 22.31  
Cambridge, 1st ch., J. G. Gunderson, for Assam Orphan sch., 25; Rev. Benj. Grafton 2 27.00

Old Cambridge, ch., J. B. Taylor tr.,	177.00
Malden, Rev. S. B. Randall	25.00
Sturbridge Asso., L. Barrett tr.,	4.50
Middleboro', Central ch., Geo. Ward, to cons. Mrs. Caroline Ward L. M., 100; Elisha Tucker and Allen Thatcher 100	200.00
Holden, Samuel Damon, to cons. him L. M.,	100.00
	839.33

## Rhode Island.

Providence, 1st ch., a member, of which 100 is to cons. Mrs. Susan P. Stone L. M.,	200.00
Rhode Island State Conv., V. J. Bates tr., viz. Warren, ch. 21; mon. con. 8.62; Providence, 1st ch., mon. con. 111.50; Fem. For. Miss. Soc., Mrs. Sarah N. Bolles tr., 88.50; 3d ch., mon. con., to cons. Nathan Mason L. M., 100; Fem. Miss. Soc., Miss P. Jackson tr., to cons. Isaac Goddard L. M., 100; 4th ch., Gorham Thurber tr., mon. con., to cons. Lucius A. Willard L. M., 100; Warwick and Coventry, ch., mon. con. 16.58	546.20
	746.20

## Connecticut.

Bridgeport, ch., to cons. Raymond Whitney L. M.,	112.00
Waterford, 1st ch. 59.44; H. H. Rogers 34; E. D. Eames 5; Groton, 1st ch. 18.54; 2d ch. 54.73; W. H. Randall 35 cts; 3d ch. 31.67; Dea. Gallop and family 7.50, for sup. of a scholar in Miss Vinton's sch.; Noank, ch. 32.27; do. Bank, ch. 7; Stonington, 1st ch., Mrs. Chesebro 1.50; H. Langworthy 1; C. B. Grant 1; P. Hancox 1; W. Pendleton 2; W. Hubbard 1; S. Bolton 1; Malvina B. Beebe 1; L. L. Tinker 50 cts.; G. P. Collins 1 ct.; Mrs. S. R. Collins 1; Mrs. Sheffield 30 cts; Esther Grant 25 cts.; Dea. Langworthy 3; Mrs. Langworthy 1; G. Green 35 cts.; W. F. Spalding 1 ct.; C. Brewster 2; Mrs. Brewster 1; Mrs. Pendleton 1; W. J. H. Pollard 1; Mrs. Gonsalves 50 cts.; D. R. Chesebro 50 cts.; Mrs. Chesebro 50 cts.; H. Chesebro 2 cts.; Mrs. S. Tinker 50 cts.; Eunice Hancox 1; H. Shaw 5; A. G. Beebe 1; G. Smith 5; G. W. Collins 1; D. P. Collins 1; Mercy Hinkley 75 cts; M. A. Hinkley 25 cts.; Nancy Rodman 1; mon. con. 30.33; N. Stonington, 3d ch. 27; Suffield, 1st ch. 13.61; Wm. Poinroy 2; New London, Huntington st. ch. 37; Friend of Miss. 45; P. D.	

Irish 15; Conn. State Conv., Wareham Griswold tr., 59, to cons. Henry H. Rogers L. M., per Rev. J. F. Wilcox, agent,	509.38
	623.38

## New York.

A friend of missions	20.00
Utica, Broad st. ch., Juv. Miss. Soc.	5.15
Chemung River Asso., J. Mather tr., viz., Big Flat, ch. 10.25; Sewing Soc. 15.60; a friend 2; Big Flat and Catlin, ch. 2.44; Catlin and Dix, ch. 4; Caton, ch. 16.63; Campbell and Erwin, ch. 5; Factoryville, ch. 51.62; Hornby, ch. 6.50; Lindley and Lawrenceville, ch. 5; Southport and Elmira, ch. 108.75; collection at Asso., 442—232.21, less advanced by the treasurer last year 13, to cons. Rev. J. M. Coggs shall L. M.,	219.21
Wayne Asso., J. McCarn tr., viz., Lockville, ch. 10.58; Sodus, 2d ch. 2; Walworth, 2d ch. 3.10; Macedon, ch. 7.50; Red Creek, ch. 8.50; Ontario, ch. 1.75; Clyde, Mrs. Whittlesey 2; Coll. at Asso. 3.45	33.88
Ontario Asso., T. Ottley tr., viz., Benton, ch. 61.63; Phebe Angus 1; Bethel, ch. 30.19; Bristol, ch. 17.50; Geneva, 1st ch. 36; Gorham, ch. 12.22; Canandaigua, 1st ch. 5.31; Middlesex, ch. 9.50; Manchester, ch. 54; Naples, ch. 12; Orleans, ch. 7.60; Phelps, 1st ch. 1; C. Balcom 6.83; Rev. C. G. Carpenter and lady 2; 2d ch. 26.75; Seneca Falls, ch. 5.50; Vienna, ch. 17.25; Bristol, Rev. S. Goodale 9; South Bristol, E. Hurlbert 2; Coll. at Asso., 19.17; to cons. Rev. Eli Haskell, Rev. M. P. Forbes and Rev. H. H. Haff L. M., per Rev. S. M. Osgood, agent,	336.50
Broome and Tioga Asso., E. Stedman tr., viz., Binghamton, ch. 42.28; Barker and Chenango 24; Caroline, 1st ch. 5.75; Spencer, 1st ch. 13.12; Tioga and Barton, ch. 3.25; Union, ch. 11;	594.50

Union, Vill. ch. 2.50; Lisle, 1st ch. 12.50; Owego, ch. 83.11; Contribution, 12.43, to cons. Rev. E. L. Bene- dict and William P. Stone L. M.,	209.94	
Oswego Asso., H Har- mon tr., 4.78; Oswego, ch. 41.72; Fulton, ch. 26.50; Collosse, ch. 16; Mercer, ch. 1; James Alexander 10, to cons. James Alex- ander L. M.,	100.00	
per Rev. Alfred Ben- nett, agent,	309.94	
Gilbertsville, H. Hast- ings	1.00	
Buffalo, Washington st. ch., Sab. sch., for the sup. of Latham A. Burrows in Assam Orphan sch.,	25.00	
Brooklyn, Central ch. 150; Sab. sch. Miss. Soc., Geo. W. Bleeker tr., to educate two Karen children under direction of Rev. E. Kincaid, named John Wesley Saries and Cornelius Saries, 50, to cons. John Jordan and Mrs. Elizabeth Pogue L. M.; do, for sup. of a native Karen preacher under the direction of Mr. Kin- caid, and to cons. Jo- seph Atkins L. M., 100	300.00	
Rondout, ch. 93.75; Albany, I. G. Root, 25; Utica, Young Peo- ple's Miss. Soc. of Broad st. ch., for sup. of a Karen preacher, 35; Fairfield, Hian- nah Cole 10; Almira Cole 10; Sandy Hill, ch. 13.43; Glens Falls, ch. 3.09; Kinderhook, T. M. Burt 10; East Hillsdale, ch. 15.25; Saratoga, N. Water- bury 7; Ballston, ch. 35; Burnt Hills, ch. 26.66; Glenville, ch. 7.02; Whitehall, ch. 18.25; Granville, ch. 49.05; Hartford, ch. 15.27; Adamsville, ch. 3.57; Greenwich, Thomas Rogers 3; to cons. Rev. William Hutchinson L. M., per Rev. O. Dodge, agent,	380.34	
New Jersey.		1,636.02
Rahway, ch.	20.00	
Amboy, ch. and cong. 13; Orange, ch. 11.22; Caldwell and Bloomfield, ch. 8.06; Scotch Plains, ch. 17.10; Plainfield, 2d ch. 100; Bor- downtown, ch. 13.75; Cald- well, Presbyterian ch. 7.31;		
Pemberton, ch. 33.57; Thos. Swaim, to cons. Mrs. Mary Swaim L. M., 100; Mt. Hol- ly, ch. 11.05; Fem. Miss. Soc. 15; per Rev. J. M. Has- well, agent,	330.06	
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		450.06
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Minersville, Welsh ch., mon. con., Thomas S. Morgan clerk,	10.00	
Upland, John P. Crozer, to cons. Samuel T. Walker L. M.,	100.00	
Philadelphia, Mrs. Jane Tay- lor, for sup. of a child in Assam Orphan sch. named Alexander Taylor,	25.00	
do. 11th ch., a member	100.00	
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		452.79
Ohio.		
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Illinois.		
Warrenville, ch.	22.00	
		\$5,149.28
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Warwick, R. I., John Allen, per Rev. E. K. Fuller, Exec., in full,	27.50	
Owego, N. Y., Asa Truman, per Rev. A. Bennett, agent, in part,	50.00	
Newark, N. Y., James Van- derpool, per Beach Vander- pool, Exec., in part,	100.00	
Slippery Rock, Pa., Euphenia Rose, per Rev. Wm. Penney, agent for Burman Mission, in part,	100.00	
Caroline Co., Va., Miss Fanny Young, for Burman Miss.,	50.00	
		327.50
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